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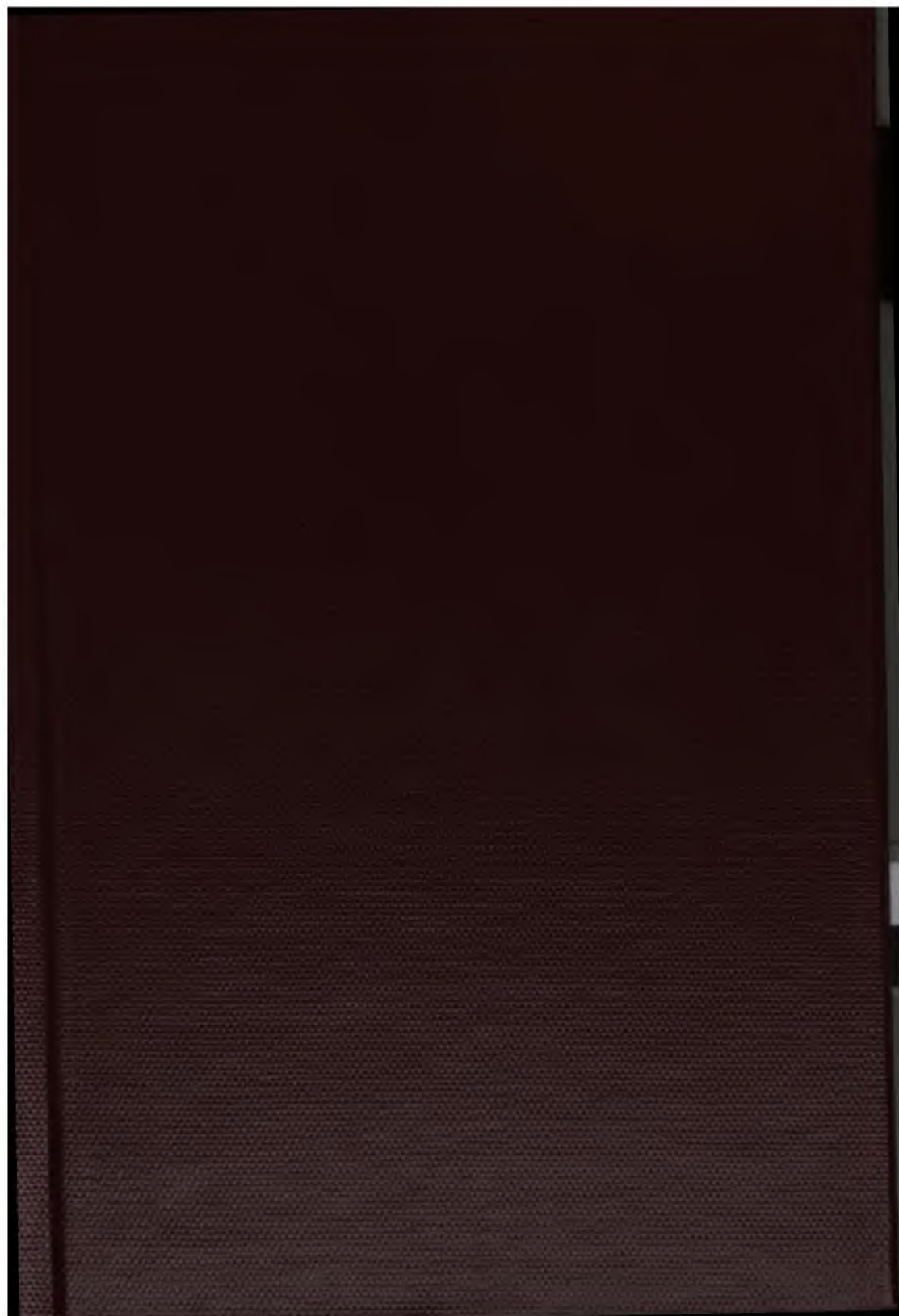
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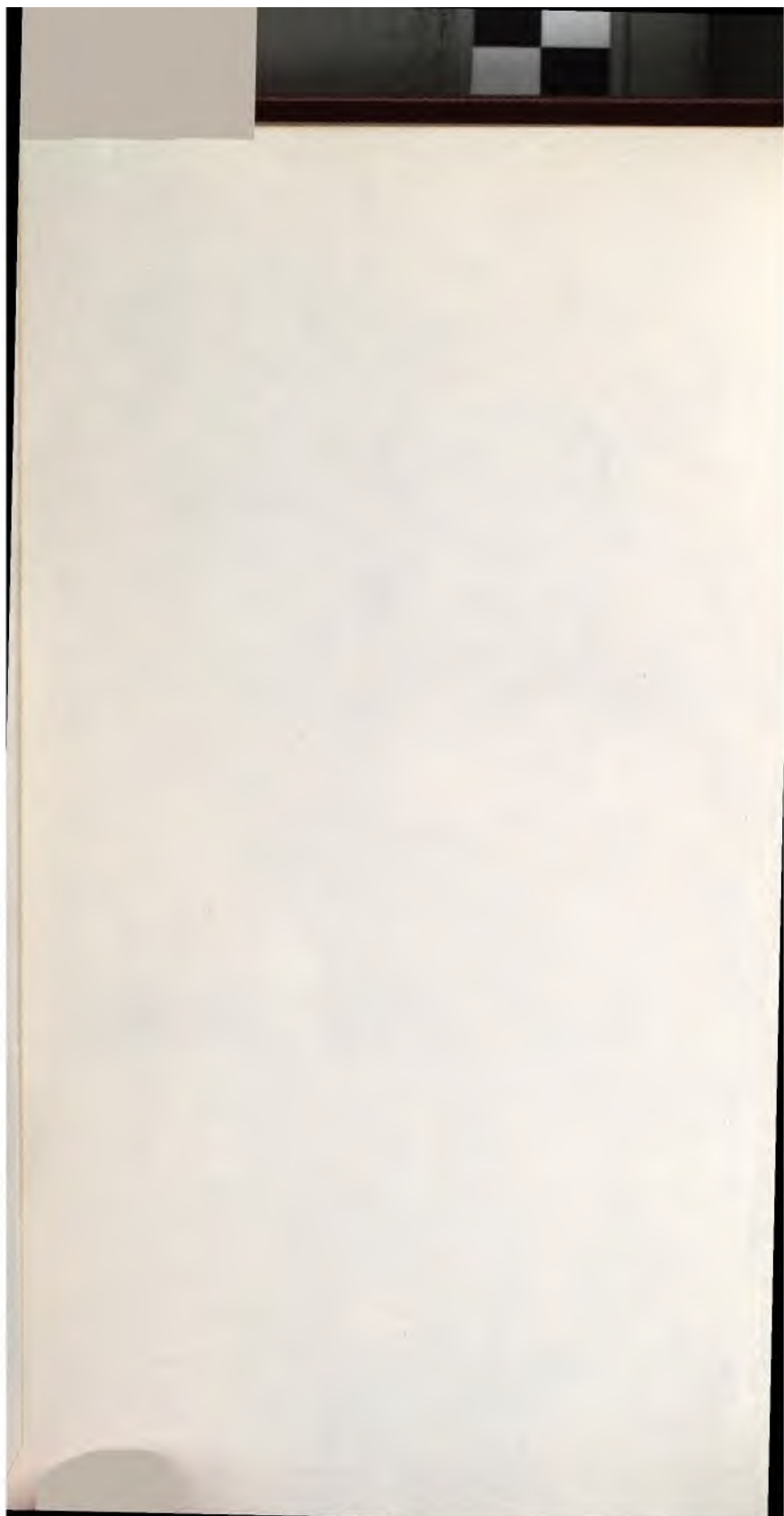
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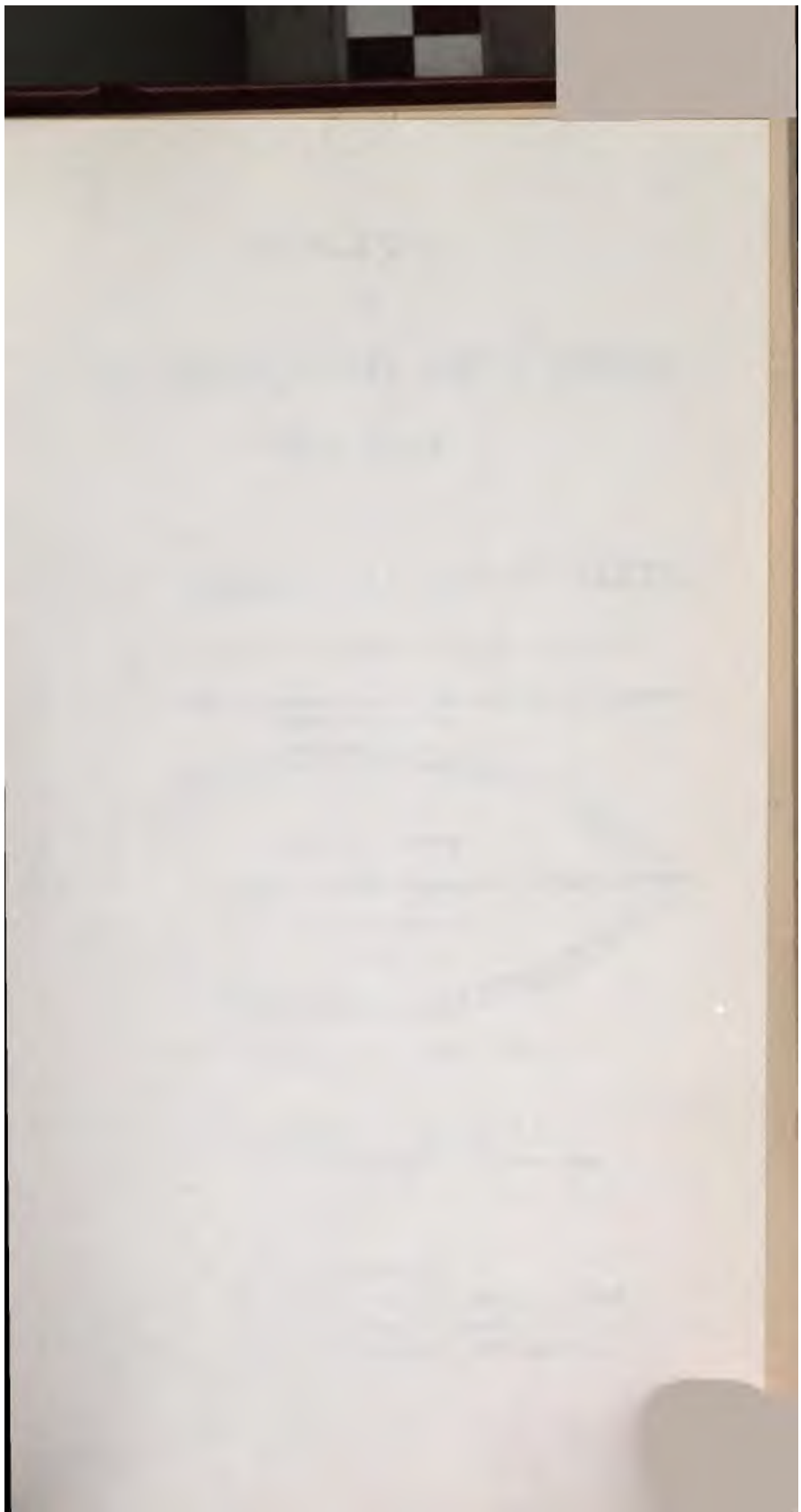
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FAITH
OF
ABRAHAM AND OF CHRIST
His Seed

IN THE
COMING KINGDOM OF GOD ON EARTH,

WITH THE RESTITUTION OF ALL THINGS WHICH GOD HATH SPOKEN.

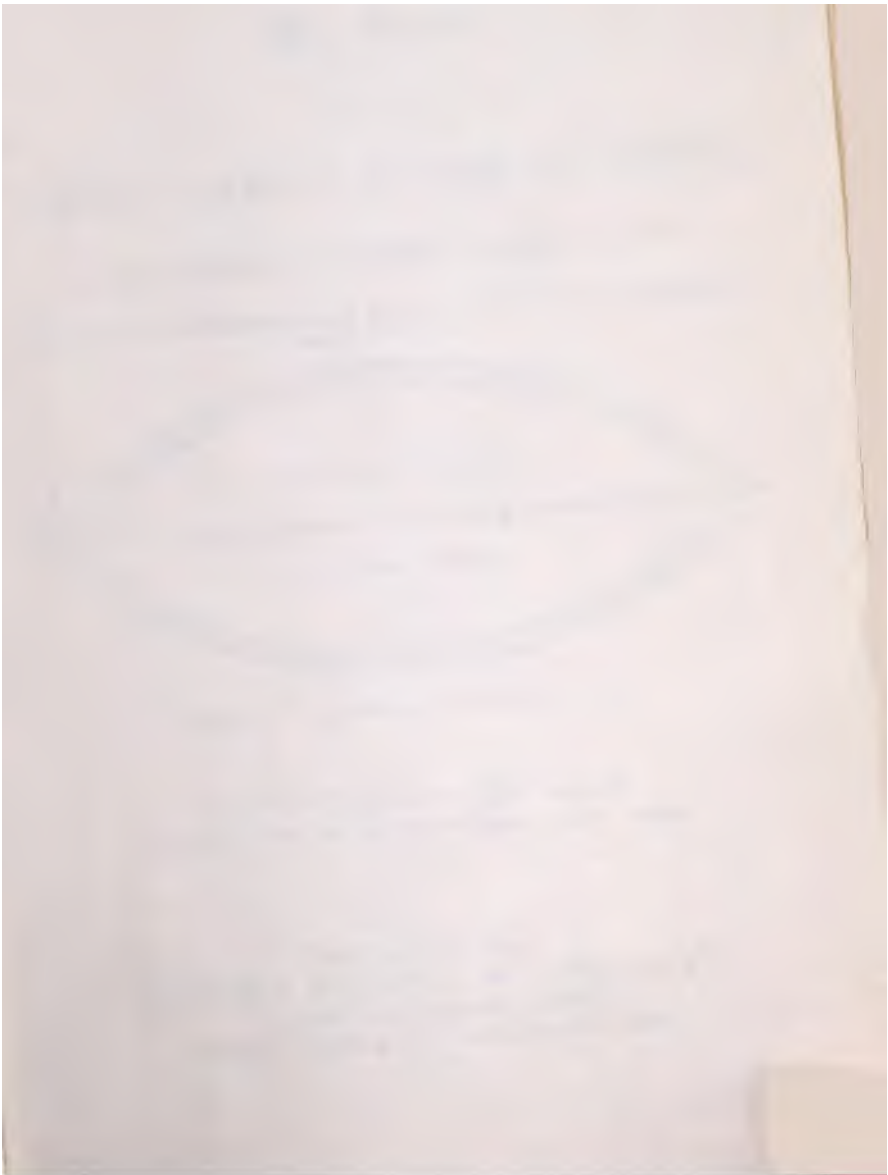
The Grand Cycle of Divine Dispensations begins in Eden, and ends in the Kingdom of Heaven on the Earth.

Faith is the substance of things hoped for in JESUS unto eternal life in the Kingdom of
THE
EYE OF FAITH
EDEN. The Primal, Patriarchal, Mosaic and Gospel Economy end in the Kingdom of HEAVEN.
LOOKING UNTO
JESUS.
From Adam Death reigns by sin, until the restitution of all things in the kingdom of

For we walk by Faith, not by Sight.—2 COR. v. 7.

By HENRY DANA WARD, A.M.,
PRESBYTER OF THE PROT. EPISCOPAL CHURCH OF THE UNITED STATES.

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CONTENTS.

CHAPTER I.

INTERPRETATION OF THE GRAND CYCLE.

	PAGE
The fall of Adam and the promise of the Deliverer. Interpretation of the grand cycle. Apparent conflicts of science with Scripture. Laws of interpretation according to the measure of faith. The land and life lost yet to be recovered. Eden and this world alike end in the expulsion of Adam and his race. Future subjection and throne of this earth. A complete restitution implies three states of the same things. Implies the same person, place and thing. Five positions established relating to the king, people and domain. The hope of the promised inheritance. On earth, but not in this dying world. The secular and also the eternal meaning of Scripture. Interpreted according to the analogy of faith.....	17

CHAPTER II.

THE COVENANT PROMISES GIVEN TO ABRAHAM.

Definition of covenant. The promises to Abraham. Their relation to Abraham personally. Their relation to his seed particularly. Their relation to the land for ever. Their testimony of Jesus and the resurrection. The covenant with Isaac and Jacob. This world's hope. The long-hidden mystery now revealed. The hope of the promise to the fathers is the resurrection. The beauty and glory of this interpretation.....	36
--	----

CHAPTER III.

THE COVENANT IN HOREB AND THE HOPE OF ISRAEL.

Israel and the covenant at Horeb. Conditions of the covenant. Covenant renewed in the plains of Moab. Harmony of the covenants in persons and promises and things. The heirs of the covenant are immortals. Their inheritance in the heavenly country. Our Lord keepeth covenant to the letter. The hope of the saints and of Israel in the covenant. Also our hope. Canaan is the type of the heavenly country in the new earth. The covenants several, the inheritance personal. Jews not understanding the promises, do err. No race according to the flesh embrace Christ crucified. The Bible full of pictures of a heavenly country. Too often taken for poetry alone. Life, land and people. The inheritance in all things new. The Reformers and the Book of Common Prayer	56
--	----

CHAPTER IV.

THE COVENANT PROMISE TO DAVID.

	PAGE
Visible and temporal pledges of unseen and eternal realities. The covenant promise to David. A throne and a seed to sit in it for ever and ever. The Jews' interpretation. David's Son and Jerusalem twofold. Are Israel of the faith, or of the flesh? The realm of the Son of David the whole earth. Similarity of the holy covenants. Focus of the promises in Jesus, "Yea, and in him. Amen." Mysteries revealed harmonize with plain things. Made plain in Christ. The word of the kingdom. Conversion of Jews. The Israel of promise to move no more.....	80

CHAPTER V.

THE PARABLE OF ISRAEL.

Israel a type of our common humanity. The allegory of Ishmael and Isaac. The race of the flesh and the race of the resurrection. The two mothers—the bond and the free—and the two sons. Parables, historic and prophetic. Israel's history like a Gospel parable. No parable of the infallible. Israel's backsliding. Three meanings of the word Israel. The parable prophetic. Difficulty of carnal Israel's restoration. Searched in the analogy of faith. Christendom reflected in Jerusalem. The Scriptures a heavenly mirror. Holy truth against seraphic fancies. The Jews witnesses for Christ. The result of this interpretation.....	104
--	-----

CHAPTER VI.

MESSIANIC PROPHECIES.

The second psalm. The prayer, "Ask of me." Isaiah's prophecy of Emmanuel. A general rule of prophetic interpretation. Emmanuel's kingdom. One Emmanuel and his kingdom one. Emmanuel in glory. For what waits Emmanuel, and how long? Fallen kingdoms never rise again. The incredible thing. The Lord's parting testimony. The error of this world's hope. The magnitude of that error. The coming in glory.....	120
---	-----

CHAPTER VII.

THE WORLD.

The face of creation. The chief priests on John Baptist. The world in apostasy and rebellion. Worlds past, present and future. The coming change of worlds. The forgery. On this earth in substance, not another. Zion the royal city. Right theories enlighten mysteries. A fixed place adds assurance to the promise. Mysteries of the Word. One calling of God to all mankind. The mystery of Christ, and of the Gentiles. The rewards of faith belong not to time. "All this is to be changed." "You can prove anything by Scripture.".....	139
---	-----

CHAPTER VIII.

THE TWO HORIZONS.

Trinity Church, Little Queen st., London. Horizons of the earth, and of the Bible. The sensible in sight, the rational in faith of Christ. The natural Israel restored from Babylon not promised another return in this world. Objections from Jer. xxxi., Ezek. xxxvii., and Rom. xi. Both the sensible and rational returns of Israel are true, but in different worlds. Prophecies contrary to the restoration of Israel of the flesh. Harmony of the two horizons, and of the two testaments. The second advent and the millennium, by Bishop McIlvaine. Literal fulfillment of the prophecies. Open-air preachers and John MacGregor, Esq., "Christian World"..... 159

CHAPTER IX.

THE KINGDOM OF ISRAEL.

The kingdom historic and prophetic. The historic and temporal kingdom. The prophetic and eternal kingdom. Views of Jews and followers. Views of the great denominations. The historic eyeglass of the prophetic kingdom. The true Israel. The earth their inheritance. Jerusalem and the church in apostasy not forsaken of the Lord. The visible churches in apostasy. A nation born in a day. The signs mistaken for things signified. Israel's Saviour and King..... 182

CHAPTER X.

THE RESTORATION OF ISRAEL.

Conflict of opinion. Touching appeal. Statement of the case. First misapprehension. Second misapprehension. Hinge of the question. Hangs on Jeremiah. The voice in Ramah. The misapprehensions concluded. First point to be established. Conclusion of first point. Second point. Identity of the restoration and the resurrection. Sum of the matter..... 202

PREFACE.

THIS work was prepared seven years ago. Without strength then to bring it forth, I began another of like doctrine in pamphlet form, which in four years grew to be the volume entitled "The Gospel of the Kingdom," and was published January, 1870. While that work sought the acquaintance of the learned, "The History of the Image of the Cross" was prepared, and taken to London, where I spent seven months comparing with the learned *the teachings* of the Gospel of the Kingdom. Favored with many highly interesting opportunities, I was feeling my ground, very slowly and among strangers, without any decisive result for six months. In this way, however, I learned that two great obstacles, and only two, stood and opposed the doctrine of the Gospel of the Kingdom. This was an important and satisfactory result. I became satisfied further that the first obstacle must fall of itself if the second could be removed. Therefore for the rest of my stay I turned my whole attention exclusively to the Jewish question, with success. For the two obstacles are,

I. The popular belief that this world is on the highway to glory, where in due time it will arrive in the full consummation of the covenant promises relating to earth.

II. The evangelical belief of the Lord's personal and soon coming in his kingdom, together *with the national restoration of the Jews to Palestine* and the propagation of the human race in the flesh for a thousand years or more.

These two beliefs, contrary each to the other and to Scripture, divide the earnest mind of British Christians, while a multitude hover in the air between the two, uncertain of the future.

If this work succeeds in showing the Jews' restoration to be "the hope of Israel," according to Moses and Paul and the prophets, "not

in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual," that restoration remains alone to Jesus and the resurrection, with "new heavens and a new earth." Then, so far from being an obstacle, the promised restoration of Israel becomes a support, to the doctrine of "the Gospel of the Kingdom," and at the same time an ally mighty to pull down the stronghold of the first obstacle. For, when the covenant promises to Israel and the Jews are seen to belong only to the seed of promise in the regenerate earth with New Jerusalem, no holy promises are left to sustain the hopes of this world's coming to glory. The seed of faith with the new earth absorbs them all.

For opportunity happily to test these views among experienced judges, I am much indebted to the reverend secretaries of the London and of the British societies "for the Propagation of the Gospel among the Jews," besides other personal and indulgent friends. The appreciation, moreover, with which the learned American public receive "The Gospel of the Kingdom," having already absorbed the first edition, and the very prompt and liberal subscriptions made beforehand for the publication of the present work, "Faith of Abraham and of Christ," together fill my heart with a sense of lively gratitude for the blessings vouchsafed to these humble efforts to sow the seed which is the word of the living God. In due time it springs up, we know not how, and with the sunshine and the rain from heaven, "that which fell on good ground bringeth forth fruit, some thirty, some sixty, and some an hundredfold," to the glory and praise of the ever-blessed Lord of the harvest.

H. D. W.

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INTRODUCTION.

SCHEME OF DIVINE DISPENSATIONS.

A PREVIOUS work entitled "Gospel of the Kingdom" of God more fully sets forth the Scripture doctrine exhibited in the eye of faith, seen under the grand cycle of Divine dispensations on our title page. Now, with a few plain propositions, I proceed to illustrate the same doctrine by the faith of Abraham and of our Lord Jesus Christ his promised seed, in whom, according to the Pleiades of holy promise, "shall all the families of the earth be blessed." Gen. xii. 3; xviii. 18; xxii. 18; xxvi. 4; xxviii. 14; Acts iii. 25; Gal. iii. 8.

I. "In the beginning God created the heaven and the earth," אֶרֶץ, *arets*, with all things therein very good, and gave to man the dominion of the earth and of every living thing that moveth upon the earth. Gen. i. 28, 31.

II. Man by disobedience fell with the ground itself, אֲדָמָה, *Adame*, under the curse of sin, the dominion of death and the bondage of Satan and of corruption. Gen. iii. 17-19. (*Adame*, not the *arets*, fell.)

III. The promise of a seed of the woman to crush the serpent's head and to ransom creation from its bondage was given in Eden, and was by faith received till the old world perished in the flood. Gen. iii. 15; Heb. xi. 4, 5.

IV. Abraham was called out from among the idolatrous descendants of Noah, with the promise of the earth, אֶרֶץ, *arets*, for an inheritance of everlasting possession and a "seed which is Christ," in whom all the families of the earth shall be blessed. Gal. iii. 8, 16. These promises to Abraham, renewed unto Isaac and Jacob and unto us, as many as believe, were confirmed with an holy oath, that by two immutable things in which it was impossible for God to lie, we might have a strong consolation. Ps. cv. 9, 10, 11; Heb. vi. 18.

V. These promises given to our fathers of the faith were renewed to the twelve tribes of Israel at Horeb, and again on the plains of Moab before entering the land of promise. Through succeeding ages they are likewise renewed to every child of Adam who accepts the covenant by faith in Jesus Christ. He is our Surety, both for keeping the covenant and for the fulfillment of its precious promises to all believers. Ex. xx.; Heb. vii. 22; 2 Cor. i. 20; Deut. v. 3.

VI. The promise of the Seed of the woman to crush the serpent's head, and of the Seed of Abraham to bless all nations, is renewed in the Psalms by the promise to Christ, "Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth, ארץ, for thy possession." Ps. ii. 7; Acts xiii. 33, 34.

VII. It is promised in David, saying, "I will set up thy seed after thee, which shall proceed out of thy bowels; and I will establish the throne of his kingdom for ever." 2 Sam. vii. 12, 13. "His throne as the days of heaven; his throne as the sun before me." Ps. lxxxix. 29, 36. "He shall have dominion from sea to sea, and from the river to the ends of the earth, ארץ. His name shall endure for ever; his name shall be continued as long as the sun; and men shall be blessed in him; all nations shall call him blessed." Ps. lxxii. 8, 17; Isa. ix. 7.

VIII. The prophets delight to speak the praises and to foretell the coming of this promised King to reign on the earth, saying: "Unto us a child is born, unto us a son is given." Isa. ix. 6. "And this is his name whereby he shall be called: The Lord our Righteousness." Jer. xxiii. 6. "With righteousness shall he judge the poor, and reprove with equity for the meek of the earth." Isa. xi. 1, 4. For earth here, and for "land" everywhere quoted in this work from the *Old Testament*, the original word is ארץ, *arets*.

That this promised Seed, Saviour and King is one and the same person, that the earth, ארץ, is his promised realm, and the Israel of promise shall be his people, and all nations his wide domain for ever, no words can make plainer. Neither the Seed of the woman, nor the patriarchs, neither Moses, David nor the prophets, have yet possessed the earth for ever. But, according to promise, they must have

it. "Having obtained a good report through faith," these all died, and carried away nothing of earth with them; and according to the Scriptures of the Old and New Testaments, they shall rise from the dead to possess their promised inheritance of the earth for ever. Isa. xxv. 8, 9; xxvi. 19; lxvi. 8, 9; Ezek. xxxvii. 11-14; Dan. xii. 2; Matt. xxv. 31-35.

IX. The Gospel proclaims the near approach of this blessed kingdom of promise and of prophecy, under the sceptre of Jesus Emmanuel, the Son of David. Matt. iii. 2; Mark i. 14, 15; Luke i. 32, 33. His crucifixion and death exhibit the sorrows and the end of this fallen creation in its final cataclysm. 2 Pet. iii. 7-12. His resurrection and ascension bring life and immortality to light. 2 Tim. i. 10. And "in the dispensation of the fullness of times," the coming of the Son of man "in the clouds of heaven" (Dan. vii. 13, 14) completes the grand cycle of Divine dispensations "with the restitution of all things which God hath spoken by the mouth of all his holy prophets which have been since the world began." Acts iii. 21. "For Moses, yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days" (Acts iii. 24; Luke i. 70-75; John iii. 56), when they "testified beforehand the sufferings of Christ and the glory that should follow." 1 Pet. i. 11; John xii. 41; Rom. ix. 29; xv. 12.

X. "In the regeneration, when the Son of man shall sit in the throne of his glory, ye which have followed me shall also sit upon twelve thrones judging the twelve tribes of Israel." Matt. xix. 28. Neither the thrones, the judges nor the people belong to this generation. "Do ye not know that the saints shall judge the world?" 1 Cor. vi. 2. Thrones set in the resurrection are "the mark for the prize of the high calling of God in Christ Jesus." Phil. iii. 14. Our apostle in Antioch, in Athens and Rome preached "glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again." Acts xiii. 32.

XI. Christ and his cross reject the pomp and the glory of this world. The mortal offence of the apostles to the Jews was "that they taught the people and preached through Jesus the resurrection

from the dead" (Acts iv. 2)—a doctrine which puts contempt on the hope of the kingdom and of the glory of this world, and at the same time excites the mockery of some Athenians.

XII. The Apocalypse unveils the "new heavens and the new earth wherein dwelleth righteousness" (2 Pet. iii. 13), and wherein all the everlasting promises to Adam, to Abraham, to Moses and to David, together with all the seed of faith, shall be fulfilled in glory, honor and immortality through Jesus and the resurrection: Jesus, the Mediator and the Surety of the new and better covenant established upon better promises, which "I will make with the house of Israel after those days, saith the Lord; I will put my laws into their minds, and write them in their hearts; and I will be to them a God, and they shall be to me a people. And they shall not teach every man his neighbor, and every man his brother, saying: *Γινῶθι, know* the Lord; for all *ειδῆσαουσιν, shall see, behold, look at* me, from the least to the greatest." Heb. viii. 10; Rev. xxi. 3. This completes the grand cycle of dispensations beginning in Eden and ending in the kingdom of the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Dan. vii. 27; Rev. xxii. 5.

XIII. The promise is one everlasting gospel from beginning to end of the great cycle. The faith of the promise and of the unchangeable purpose of the great God and our Saviour Jesus Christ is also one. And the heirs of the promise are not the corruptible seed of Adam, but the incorruptible seed of Jesus and the resurrection. The promise and the faith, the king, the people and the kingdom, are one and the same from first to last, from death in Adam to victory through our Lord Jesus Christ, all testified by one and the same Spirit in the oracles of God from Genesis to Revelation, and from the generation of earth to the regeneration of all things.

OBJECTIONS.

To this scheme, consistent beyond all others with "the testimony of Jesus," two principal objections are commonly presented:

I. No millennium nor special dispensation appears for the carnal seed of Abraham.

II. The inheritance of the saints with the kingdom of heaven appears to be coming on this earth.

FIRST OBJECTION.

I. No millennium, neither a special dispensation for the natural Jews.

A law covering all the divine dispensations is, *Faith in God demonstrated by works of obedience and love*. In every nation, "they which are of faith, the same are the children of Abraham." Gal. iii. 7. And although born of Abraham's flesh, they are not his children, neither heirs of his promises, except they do the works of Abraham. John viii. 39-45. The thousand years' reign presents no exception to this rule. For the reign of souls belongs to the invisible world to come, and not to this natural world—to the spirit-land of light and to the first resurrection, not to this land of darkness. Therefore no place can be assigned to the millennium among the dispensations to this race of flesh and blood. It must stand over to the first resurrection for its place. Rev. xx. 1-9. Again: one dispensation, and only one, is promised yet to come with the Lord, which is the kingdom of God on the earth—to come in the fullness of times with the restitution of all things, and not of the Jews only; to come for the restoration of the seed of Abraham's faith and of this whole creation "from the bondage of corruption into the glorious liberty of the children of God." Rom. viii. 19-22. At the coming of "the Lord himself from heaven with a shout, with the voice of the archangel and with the trump of God," the living shall be changed in a moment and the dead shall be raised. After that coming, "flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption," and before that "the grace of God which bringeth salvation" teaches us to be looking, not for the hope of the return of the Jews, but "for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ." There seems, therefore, to be no special dispensation in the future for the *carnal* Jews.

SECOND OBJECTION.—EARTH THE INHERITANCE OF THE SAINTS.

Things being so, all the promises of the earth to Abraham and his seed, *remaining yet to be fulfilled*, fall necessarily to Christ and to

them "which shall be accounted worthy to obtain that world and the resurrection from the dead;" who "neither marry nor are given in marriage, neither can they die any more; for they are equal unto the angels and are the children of God, being the children of the resurrection." Luke xx. 35, 36. These children of God and of the resurrection, from Abel to the coming again of our Lord Jesus Christ, constitute one family of the faith under one Lord, who "shall govern the nations upon earth" (Ps. lxxvii. 4), "blessed be his glorious name for ever, and let the whole earth be filled with his glory. Amen and amen." Ps. lxxii. 19.

The earth was in the beginning made for the dominion of man, together with "every living thing that moveth upon the earth."

This empire Adam lost, and his life also, when by sin he became subject to death and "him that had the power of death, that is the devil." Moreover, the Lord cursed the ground for Adam's sake, and said: "In sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee, and thou shalt eat the herb of the field. In the sweat of thy brow shalt thou eat bread, till thou return unto the ground: for out of it wast thou taken. For dust thou art and unto dust shalt thou return." Unto the woman he said: "I will greatly multiply thy sorrow and thy conception. In sorrow shalt thou bring forth children: and thy desire shall be to thy husband, and he shall rule over thee."

These words are fulfilled before our eyes this day. So likewise shall this spoken to the serpent be hereafter fulfilled before all eyes: "Her seed shall bruise thy head."

These sayings are familiar to the reader, but not every reader understands how that Christ, the second Adam, has, by the resurrection from the dead, recovered for himself and his seed the very things which the first Adam lost, *i. e.*, innocence in this body with immortality, the possession of the earth and the dominion over every living thing belonging to the earth. Some consent to the general statement that the faithful followers of Christ recover in him more and better possessions than Adam lost who, nevertheless, shrink from the idea of the resurrection of the body as from pollution, and from the mention of heaven in the earth as if they have never learned

the Lord's prayer, and shrink also from the hope of the existence of any creatures except men and angels in the heavenly world, as if "the whole creation" does not now groan, waiting for the adoption into "the glorious liberty of the children of God." Rom. viii. 20.

Childlike faith looks into the Holy Scriptures with an eye of penetrating power, like that of the telescope directed toward the starry heavens. It brings into view glorious things of divine revelation which escape the notice of the common eye, which are wholly invisible to the natural eye. It reduces to symmetry and displays in beautiful proportions many sublime prophecies and glorious promises involved sometimes in contradictory appearances to a superficial reader. The splendor of the starry hosts in the midnight sky, the grand constellations, the brilliant planets, the erratic shooting-stars, the galaxy and its innumerable hosts, faint and bright,—fill the beholder with perplexity and with profound admiration. This is a fair type of the appearance presented by the precious promises in the oracles of God to the natural man, who fails to study the holy volume as the work of the same hand which built the earth and the heavens and is building the city of God. In its pages are found the brightest examples and the worst, that men may follow the one and see the miserable end of the other; are found also the purest morals, the loftiest sentiments, the tenderest affections, the holiest teachings, the most wonderful miracles, revelations, promises and prophecies, all mixed in with the darkness of sin and wickedness, rebellion and wretchedness, making such a chaos of disorder in the temporal darkness that the learned and the ignorant are sometimes alike puzzled to see the harmony and holiness of Bible history with its testimonies and its laws. Those who read it as a common work of the press soon come to know all about it, as they think, and they lay it aside. While those who receive and study it daily, for wisdom, for instruction in righteousness and for spiritual nurture, love it more and more as long as they live, and continually find deeper and richer mines of eternal truth in its pages. To the strongest men it gives meat and milk to the babes, with honey out of the rock to every soul that fears the Eternal and desires to learn the Word of life.

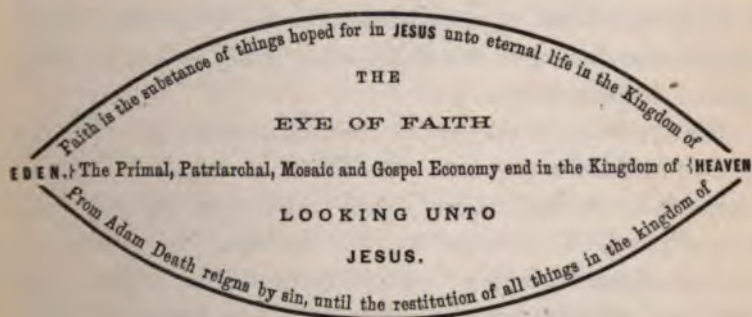
FAITH OF ABRAHAM AND OF CHRIST.

CHAPTER I.

INTERPRETATION OF THE GRAND CYCLE.

The fall of Adam and the promise of the Deliverer. Interpretation of the grand cycle. Apparent conflicts of science with Scripture. Laws of interpretation according to the measure of faith. The land and life lost yet to be recovered. Consummation of Eden and of this world in the expulsion of man. The future subjection and throne of this earth. A complete restitution implies three states of the same things. Implies the same person, place and thing. Five positions established relating to the king, people and domain. The hope of the promised inheritance. On earth, but not in this dying world. The secular and also the eternal meaning of Scripture. Interpreted according to the analogy of faith.

The Grand Cycle of Divine Dispensations begins in Eden, and ends in the Kingdom of Heaven on the Earth.



For we walk by Faith, not by Sight.—2 Cor. v. 7.

THE great outlines and the one straight line of Scripture teaching from the beginning to the end of this world, drawn on the title page, are repeated here. In their substance Christian readers will certainly agree; while to illustrate them our labors

and interpretations directly tend. The Bible opens with man in Eden enjoying the fellowship of his Maker, and with the express satisfaction of the Creator in all the works of his hands. "God saw everything that he had made, and behold it was very good." Gen. i. 31. Man's deserved expulsion from Eden concludes the first dispensation, and opens the antediluvian economy which terminated in the destruction of all flesh by the Deluge (Gen. vi. 17), and was succeeded by the patriarchal dispensation which went down in Egyptian bondage never to rise again. Next came forth the Mosaic economy, with which the Scriptures illustrate to our generation the character and destiny of the human family. Eighteen hundred years ago it fell with the destruction of Jerusalem, which city is to "be trodden down by the Gentiles, till the times of the Gentiles be fulfilled." To the Mosaic succeeded the Gospel dispensation under which we live, preaching and praying and hoping for the coming kingdom of heaven, in the dispensation of the fullness of times, when God shall "gather together in one all things in Christ, both which are in heaven, and which are in earth, even in him." Eph. i. 10. Thus by the straight centre line all the dispensations from the first in Eden tend toward the end of this dispensation, which terminates in the coming kingdom of heaven.

The upper line in the grand cycle declares to all men the grace of God by faith in our Lord Jesus Christ, through every dispensation, from the beginning in Adam to the appearing and kingdom of our Lord Jesus Christ. And the lower line in the grand cycle sets forth the reign of sin unto death over the whole human race, from Adam through all the dispensations until the restitution of all things in the kingdom of God, with the second Adam its everlasting king.

The whole figure takes somewhat the form of the human eye, of which Eden and the promised kingdom of God occupy the opposite corners, while time runs from Eden through the current of divine dispensations straight toward, and terminates in, the

coming kingdom of our Lord Jesus Christ. The arch of the eye, sustained by hope in JESUS unto eternal life, extends from the fall in Eden and death, to immortality in heaven, and the bottom of the socket, from the realm of death, rises to the restitution of all things in the kingdom of heaven; while the pupil, or sight of the heaven-born eye, turn where it will, looks unto Jesus, and sees Jesus among all nations rejected in this world and crucified, but in the habitable world about to come for ever crowned and glorified, and the true light from heaven comes down to guide our feet in the darkness of this world, out of which "we must through much tribulation enter into the kingdom of God." Acts xiv. 22. "For here we have no continuing city, but we seek one to come," while we walk by faith, not by sight, looking unto Jesus and the resurrection.

These transactions, dispensations and changes in and dependent upon the grand cycle all transpire, and according to the Scriptures are to be accomplished in the earth. Of earth Adam was made, and was endowed with the possession and dominion. To the earth he was restored, dust to dust, in death, and in the regeneration he comes again from the earth, to live with Christ world without end. The earth being the seat of these several dispensations, the last—*i. e.*, the "restitution of all things"—must also have its seat and its accomplishment in this regenerate earth and its heavens, and nowhere else. Where Eden was and Adam fell, therein the restoration the Son of man will be, with all the children of God, being the children of the resurrection. This interprets the grand cycle of divine dispensations from their source in Eden to their consummation in the promised kingdom of God. And the holy gospel is good news that this kingdom is at hand to come in the next dispensation, called "the dispensation of the fullness of times." "For unto the angels hath he not put in subjection the world to come whereof we speak. But unto the Son he saith: Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom." Heb. i. 8; ii. 5.

CONFLICTS OF SCIENCE WITH SCRIPTURE.

These are apparent only, and not real, as when the modern system of astronomy demonstrated the sun to be the centre of our system of the heavens, and explained the appearances by the diurnal and annual revolutions of the earth, wise men soon learned to read the Bible in full harmony with the science of astronomy. So when geology first taught men to understand the immensity of the times occupied in forming the previous worlds on the face of the earth, it was thought to conflict with the Mosaic account of the creation. But the wise have already learned to read the Bible in full harmony with geology, and also to draw from both these sciences incontrovertible proof that the same almighty Hand which framed the heavens and created the successive worlds indited the Scriptures also.

The wise take the language of Scripture in its plain sense. If science at any time discovers new truth hitherto concealed in nature, the Scriptures are soon found to be in strict accord with that truth. Discoveries that have been hastily taken to confound the Scripture testimony contribute to establish it—even to prove that the Bible is the word, as the earth is the work, of the same great Author. Both have apparent wastes disfiguring their face; both require a diligent hand and attentive mind successfully to cultivate and to reap their fruits; and both yield a rich harvest to the faithful husbandman who “in the morning sows his seed, and in the evening slacks not his hand.” Eccles. ii. 6. And not only “what one sows, that shall he also reap,” but where he sows, there shall he also reap, in this same earth. He shall not sow in one field and reap in another. The world is the field; the end of the world is the harvest. The fruit of the seed sown in this world will be harvested in the world to come, both worlds being on this earth. The angels are the reapers who gather out the tares and burn them, and also the chaff, but they put the wheat in the barn. So shall the Son of man send forth

his angels, "and they shall gather out of *his kingdom* all things that offend, and them that do iniquity, and shall cast them into a furnace of fire." Matt. xiii. 41. Whatever is sowed in this world bears fruit both bad and good, but the unjust, with all them that do iniquity, shall be cast to the flames; "then shall the righteous shine forth as the sun in the kingdom of their father." Matt. xiii. 43.

LAWS OF INTERPRETATION ACCORDING TO THE MEASURE
OF FAITH.

To understand all holy Scripture, one must first learn the covenant promises and the far-reaching prophecies, both which come under the same law of interpretation, viz.: "The testimony of Jesus is the Spirit of prophecy." Rev. xix. 10. "All the promises of God in him are yea, and in him Amen." 2 Cor. i. 20. The Scriptures are laden with prophecies, and so with the testimony of Jesus; they are also rich with covenant promises, of which Jesus is the surety, and is coming in the end of the world to be the executor.

The Lord Jesus said: "Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me." John v. 39. Searching them, we find (Tit. ii. 1): "the hope of eternal life, which God that cannot lie promised before the world began." One asks, Where is that life, and how shall I obtain it?

Ans. In Jesus, in whom this and every other covenant promise of God is yea, and in him Amen. He said, "I am the way, the truth and the life." "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." The Scriptures bear witness to that light that they who come to that light may find that life, and in the resurrection possess the inheritance for ever. They show the true way; they offer eternal life to dying men in all their pages, whether in the promise of the seed of the woman, of the seed of Abra-

ham, of the Son of David, of the Son of the Virgin, of the Son of God, and of his everlasting kingdom over all the earth; or whether in the prophecies of the building up of Jerusalem, and of the city of foundations, and of the holy temple; whether the bondage of Israel in Egypt, slaying them in the wilderness, bringing them into Canaan, raising them up David their king, scattering them among all nations, and finally restoring them again to move no more; or whether in the promise to make their land like the garden of Eden, to fill their waste cities with flocks of men who shall have new hearts, and the law of God written on them, who shall have one shepherd over them, and he shall feed them; and David my servant shall be their prince for ever;—in all these, the testimony of Jesus is the spirit of prophecy. His name and kingdom and people and city and temple and land, which are the substance of the prophecies, all having types in this world, belong to the heavenly places with Jesus, and they will be accomplished by Jesus in the eternal world to come of which the Spirit prophesies. Neither he nor his belong to this world, nor will be gathered in it. On the contrary, gathered they are with him out of this world into the coming kingdom of eternal life.

THE LAND AND THE LIFE LOST REMAIN YET TO BE
RECOVERED.

Searching the Scriptures, one may be surprised to find how uniformly and firmly the covenant promises and the holy prophecies lay hold on these two things—eternal life, and the inheritance of the earth for ever. These two things Adam lost both for himself and his seed, and these same things the seed of the woman recovers in his own person, both for himself and for his seed, “born not of blood, nor of the will of the flesh, nor of the will of man, but of God.” John i. 13. We see the loss of these two things with our eyes; in our heart we believe that Jesus Emmanuel recovers them, with the restitution of all

things, when every eye shall see him, "and all flesh shall see the salvation of God." But only they shall inherit the kingdom for whom it is prepared, even such as prepare for it. The one promise implies the two things, obedience and its eternal reward. The life sought and promised implies a habitable world in which to enjoy it, as the promise of the land for an everlasting possession to the Patriarchs implies their eternal life to enjoy it. The two promises are reciprocal terms, and convertible; each implies the other. This is true not only of the patriarchs personally, but of their seed collectively, whose restoration to their fatherland from their captivity and dispersion is under the covenant of an everlasting possession. "They shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein, even they and their children, and their children's children, for ever; and my servant David shall be their prince for ever." Therefore, the fulfillment of this promise is with Jesus, in that world where they neither marry nor are given in marriage, and the successive generations are of the race of the faith born subsequent to the prophecy, and restored in immortality to their fatherland, the new earth, together under the sceptre of Emmanuel.

CONSUMMATION OF EDEN AND OF THIS WORLD IN THE
EXPULSION OF MAN.

The ruin and expulsion of man was the consummation of things in Eden. The redemption and restoration of man will be the consummation of things in the end of this world. The expulsion of Adam from Paradise and from the face of this earth in death followed upon his sin, and his redemption will be in the resurrection, from the dead unto "new heavens and a new earth wherein dwelleth righteousness." The work of ruin by death proceeds through all generations; the work of redemption proceeds likewise through all generations from Eden to the restitution of all things by faith in the Saviour, coming, having come

and yet coming a second time, "without sin unto salvation, to judge the quick and the dead." The enmity between the seed of the woman and the seed of the serpent continues to the end of time. A ceaseless conflict is carried on with sin and death, in which every child of Adam is doomed to fall, and is certain to rise again in Jesus and the resurrection. We see the heel of the seed of the woman bruised by the serpent in the death of this body of flesh, and we shall see the serpent's head crushed (*συντριβω*, to shatter, shiver; to make a jelly of; to crush) "under your feet shortly." Rom. xvi. 20. LIDDELL and SCOTT. The loss of life and dominion of earth we feel in captivity to death: the recovery of endless life and dominion, with glorious liberty, in the heavenly country we shall enjoy under the sceptre of Emmanuel "throughout all ages, world without end." Eph. iii. 21.

After the consummation of this world, begins a new and eternal world better than the first, in which there will be no more pain, nor death, neither any more curse. But the people shall be all righteous and immortal—shall see eye to eye and inherit all things with the liberty of the children of God. The Old and the New covenant is filled with this testimony of Jesus. "Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days;" Acts iii. 24; Luke xxiv. 27, 44;—even of the restitution of all things by the hand of the Saviour whom God hath raised up "for us in the house of his servant David, as he spake by the mouth of his holy prophets which have been since the world began." Luke i. 69. This again completes the grand cycle, when all creation returns to its first position as things stood when God pronounced them "very good."

THE FUTURE SUBJECTION AND THE THRONE OF THIS EARTH.

There is neither subtilty nor mysticism in this interpretation. A child can understand it. It cannot be denied that the Saviour,

with his victory over the world, over death and him that had the power of death, taking to himself the kingdom of the whole earth and ruling the nations in righteousness and peace and glory for ever, is the great theme of promise and of prophecy in all the Old Testament, and that his "kingdom is at hand," constitutes the "tidings of great joy" which the New Testament proclaims to all people, when "the blessed hope of the glorious appearing of the great God and our Saviour Jesus Christ," shall be realized in taking the possession of his purchased inheritance. "For he cometh, for he cometh," to cast out of his kingdom everything that defiles, that is abominable, that loveth or maketh a lie, and to restore all things, to raise up the tabernacle of David that is fallen, to bring back his people from their captivity in the land of Hades and to plague and destroy death. Hos. xiii. 14. Then dashing with the rod of his power his enemies in pieces like a potter's vessel, "he shall have dominion from sea to sea and from the river to the ends of the earth," even "under the whole heaven," and "the saints of the Most High shall take the kingdom and possess the kingdom for ever, even for ever and ever." Dan. vii. 18. For God "now commandeth all men everywhere to repent, because he hath appointed a day (the dispensation of the fullness of times) in the which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead." Acts xvii. 30.

God hath spoken this, and he will do it. The serpent, sin and death belong to this world; salvation, the resurrection and eternal life belong to the world to come. Both worlds belong to the earth, but they do not possess the earth together. Satan will be trodden down and cast out and the restitution be perfect, when the saints take the kingdom. After this manner the holy truth, that "the testimony of Jesus is the spirit of prophecy," shines on every page of the Scriptures and in no other apparent way.

A RESTITUTION REQUIRES THREE STATES OF THE SAME THINGS.

A promised restitution of things stolen and hid away requires three successive states of the things—one that was, another which is and a third which shall be. The earth through all its change of worlds remains the same planet still. It was Paradise; it is now the stolen domain of the prince of this world in death. It will be restored to the Son of man in righteousness, immortality and endless bliss. During the entire cycle the earth remains the same planet still. Its nature, qualities and productions change without change of the substance. As water may be changed to ice, to steam and to its constituent oxygen and hydrogen gases, and back to the same water again without change of substance, the idea of a restitution of all things implies a restoration of the same matter for matter, however changed the form. Adam was the righteous king over all this creation. He lost everything—righteousness, dominion and life. The second Adam saw the ruin and pitied man. By his righteousness he became “the Saviour of the body” (Eph. v. 23); “the beginning, the first-born from the dead.” Col. i. 18. He came in the flesh; he fulfilled all righteousness in his earthly body even unto death; took it up from the dead a spiritual body and glorified it. “For in him dwelleth all the fullness of the Godhead bodily.” Col. ii. 9. And in it he is coming again with the restoration of all things. It does not seem possible to restore all things and leave man without a body, nor is the spiritual body of the same fashion as well as substance with this natural body; quite the contrary.

At the outset we set forth some points as peaks of observation to be kept steadily in view in our search after truth, among which is this: that in recovery of what Adam lost, his righteousness is the foremost thing, for life itself without righteousness is only evil continually. The restoration of righteousness, which is the remission and forgiveness of sins, carries with it life from the

dead. For the sinner being now justified by *faith*, and his debts being canceled, he becomes justified; in fact, death hath no more dominion over him, and he must in due time be discharged from his prison and set free. Having righteousness and life, his sleeping body will also be necessarily restored in the way of recovering what Adam lost.

For in the new heaven and earth the spiritual body is essential to satisfy the covenant promise. The use of the immortal as of the natural body is to bless the tenant, and the regenerate earth must in the nature of things be adapted to the immortal as this is to the mortal body, and as the previous worlds have also been to the creatures which lived in them. "For," says Jerome, "our Lord God will make new heavens and a new earth; not other heavens and another earth; but the former ones changed into a better." Lib. xvii. 2. "This created world shall be made anew. For since corruption, theft, adultery and every sort of sin have been poured forth over the earth, therefore, that this wondrous dwelling-place may not remain filled with iniquity, this world shall pass away that that fairer world may appear." *Cyril of Jerus.*

RESTITUTION BELONGS TO PERSON, PLACE AND THING.

Not only the same things must be restored—innocence, life and this body—but they must be restored in the place and to the same persons from which they were taken away. It will never do to rob Adam, and make restitution to Methuselah; to ruin creation, and to make restitution to "this Jerusalem which is in bondage with her children." It will not do to lead away captive and scatter forty generations of Israel, and to make restitution to other generations not yet born. It is not a restoration at all, except it be of and to the same persons, places and things which were captured and carried away. God hath spoken by the mouth of all his holy prophets of a restitution of all things. Therefore we find in the Scriptures, from Moses to Malachi and

to Revelation, testimony that God will restore innocence, will restore all things, peace and bliss with eternal life, in the earth which shall be delivered from the curse and given into the possession of the second man, Jesus Christ, the Lord from heaven, and made subject to his sceptre with all its races—"all sheep and oxen, and the beasts of the field, and the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas." Ps. viii. 7; Heb. ii. 2.

HERE WE TAKE THE FOLLOWING POSITIONS; AND WHO
CAN OBJECT TO THEM?

I. That Jesus of Nazareth is the Christ, the King of the chosen people and promised kingdom, coming in the regenerate earth of the restitution of all things.

II. That all the covenant promises relate chiefly to his and to their inheritance of that kingdom in the heavenly country.

III. That all the prophets in the name of the Lord God declare the majesty and glory of the great King, the eternity of his throne, the universality of his kingdom, the multitude, holiness and immortality of his people, the beauty, the bliss, and the fertility of the land, ארץ, "the glory of all lands."

IV. That the gospel from beginning to end is the good news of this heaven-born King and his kingdom at hand to come in the earth.

V. The Psalms are continuous anthems of praise to the LORD, the king, in the name of all people, nations and families of the earth disenthralled from the bondage of sin and of death; "for thou shalt govern the nations upon earth." The hills and the valleys, the islands and rivers, beasts and all cattle, creeping things, and flying fowl,—“all thy works shall praise thee, O Lord, and thy saints shall bless thee; they shall speak of the glory of thy kingdom. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations.” Ps. cxlv. 10.

This testimony of Jesus is the spirit of prophecy. All holy

Scripture testifies of Him whose kingdom shall be established for ever in the earth. The Acts and the Epistles declare that this gospel of the restoration was preached before unto Abraham, was the promise made of God unto our fathers, and is the hope of Israel fulfilled to us, in that God "hath raised up Jesus again, whom he raised not up, if so be that the dead rise not." Him hath God highly exalted "that at the name of Jesus every knee should bow, and every tongue confess that Jesus Christ is Lord to the glory of God the Father." The close of the Bible in single pictures opens the terrors and the glories, the beauty and the joys, of this coming restoration to our view, for which restoration the whole creation groaneth and travaileth in pain together until now, "waiting for the adoption—to wit, the redemption—of our body." It is our body which is in bondage to corruption. It is "the redemption of our body" from captivity to death for which all creation groans, and it was to pay the ransom for the body as well as the soul that Jesus became incarnate, and shed his precious blood, "in whom also after that ye believed, ye were sealed with that Holy Spirit of promise which is the earnest of our inheritance, until the redemption of the purchased possession." Eph. i. 13. Through death Jesus abolished death. In his body he entered the grave; he overcame death by the resurrection of his natural body, changed to a spiritual body, and he brought life and immortality to light by personal intercourse with his disciples during forty days, and then visibly ascending into heaven before their admiring eyes with a promise to return.

THE GREAT INHERITANCE.

The everlasting covenant is made; our ransom is paid, not with silver and gold, "but with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Pet. i. 19), and the witness and seal of the Holy Spirit is affixed, in confirmation and for an earnest of our inheritance. But all the heirs wait with the King himself for the resurrection from the dead before

entering into heaven. "Flesh and blood cannot inherit the kingdom of God," neither can souls without spiritual bodies. Therefore "the souls of them that were slain for the Word of God cried under the altar with a loud voice, saying: How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth! And white robes were given unto every one of them: and it was said unto them that they should rest yet for a little season, until their fellow-servants also, and their brethren that should be killed as they were, should be fulfilled." Rev. vi. 9-11. To which agree the words of the apostle, saying: "These all died in the faith, not having received the promises. God having provided some better thing for us, that they without us should not be made perfect." Heb. xi. 13, 40. Also, the King himself said: "They which shall be accounted worthy to obtain THAT WORLD and the resurrection from the dead are the children of God, *being the children of the resurrection.*" Luke xx. 35, 36.

"That world" is not this, that "lieth in wickedness."

"That world" is to be on the earth, as this is and Eden was. "That world" will be the restitution of all things—heaven restored to earth again—not by change of place, but by change of state and condition. "That world" will be restored to the dominion of man. All its orders, classes and races will be put in subjection to man, and man also will be in Jesus Christ restored to the divine image and to the possession of the regenerate earth in eternal life. There were no godless and impenitent wicked in Eden: there will be none in the restitution of all things. When Adam sinned, he was expelled. The restitution is to that state of righteousness into which no man of woman born comes, save Jesus Christ the Crucified and those born again of him through the righteousness which is by faith in his blood. The wicked have no part in the restitution, as they had no place in the original constitution of this creation. For this reason Paul at Ephesus, for the space of three years, "ceased not to

warn every one day and night with tears." He wrote to the Corinthians "out of much affliction and anguish of heart," and among them became "all things to all men, that I might by all means save some." All awake from the sleep of death and come to judgment. "And every soul that will not hear that prophet (Christ) shall be destroyed from among the people." Acts iii. 23. "For evil-doers shall be cut off, but the meek shall inherit the earth." Ps. xxxvii. 9, 11.

THE DESIRE OF ALL NATIONS.

We hold by the Word. Where it lights the way we follow, nothing doubting. In all that relates to man we find its testimony consistent and clear, understanding, by Israel and the Jews, God's chosen people of the faith, not of the flesh of Abraham. In things relating to God and to eternity we find the deepest mysteries, of which we affirm, in the language of his Word—no more, no less—mindful of his saying: "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." Matt. xi. 27. The return of this creation to the dominion of man for an endless inheritance of bliss has been the cherished hope of the most ancient nations, whose poets, philosophers and historians, in pleasing harmony with the Scripture, set forth a hope of the return of justice with a heaven-born King, coming to change the face of nature, and to govern the earth with boundless dominion and abundance of peace for ever.

The first dispensation ended, the second began with the promise of the seed of the woman—the Lord from heaven—whose seed are a spiritual race. The children of the first man are born a natural body unto death; the children of the second man are born again of the Spirit and of our mother earth, a spiritual body unto life eternal, for there is a natural body and there is a spiritual body. The Son of man returns in due time to crush the serpent's head and to restore all things. The life and bliss,

lost in Adam and restored in Christ, are freely offered to all our race. Every soul that thirsts for it is invited to come and drink, not only of the living waters, but of wine and milk, without money and without price. Isa. lv. 1. All who accept this invitation and follow his counsel "shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2 Peter i. 11. Others choose to perish, as he said: "Ye will not come to me that ye might have life." John v. 40.

THE SECULAR AND CELESTIAL MEANINGS OF SCRIPTURE.

All holy Scripture is written by the Holy Spirit, whose office it is to glorify Jesus. The spirit of prophecy testifies of Jesus and uses a liberty common to authors—to employ the same word in very different senses, depending on its connections. The holy Author interprets the different senses often to put the reader on his guard. Should the natural meaning obscure the sense, the earnest student will search further into its meaning in the Bible, as he does for the peculiar meaning of a word in reading ordinary authors. For example: Isaiah prophesied in the days of Hezekiah, "Thine eyes shall see the King in his beauty; they shall behold the land that is very far off." Isa. xxxiii. 17. "The King in his beauty" may seem to be the king of Babylon, and "the land that is very far off," such as might be seen by a return embassy for that sent by the son of Baladon, king of Babylon, to congratulate Hezekiah on his recovery from mortal sickness. But considering the office of the great Author to testify of Jesus, the reader perceives that "the king in his beauty" means Jesus the Christ, and "the land that is very far off" means the realm of the blessed. So in many cases the reader will find in the same word a temporal and an eternal sense, the one on the face of the word, the other in its spirit; the one killeth, the other giveth life.

The Bible is by one author. Many of its important words

and scenes admit of two interpretations—one of time, the other of eternity—but in every case the spirit in them testifies of Jesus and of his glory, to be revealed in the last the eternal day. Convinced on the authority of “the Amen, the faithful and true Witness,” that the Scriptures are they which testify of Jesus (John v. 39), we accept the first promise, “Her seed shall bruise thy head,” in Jesus for that seed, who will fulfill that promise. A second promise is that of “eternal life, which God, that cannot lie, promised before the world began.” Tit. i. 2. Later in the record, this promise was earlier in time, and could be given to none other than the Son of man, who will discharge it. We have also found Jesus in a third promise, that of “the restitution of all things,” which God hath spoken by the mouth of all his holy prophets since the world began—a promise embracing the other two. For to enjoy the promised life we must have a suitable world to dwell in, which the restitution of all things provides. And then to be secured against the wiles and assaults of our enemy in the new creation, we have the promise that God shall soon crush Satan’s head under the feet of his saints. Rom. xvi. 22. For “God shall send Jesus Christ which before was preached unto you,” to conduct this promised restitution to its grand consummation.

THE ANALOGY OF FAITH.

Thus, in the forefront of the great and precious promises, we have the name and person of Jesus Christ our Lord pledged to restore all things in eternal life, and we go on to search the Scriptures in the covenant promises made to Abraham and to Israel and to David, deeply convinced that the spirit of their testimony to Jesus is in perfect analogy with this beginning of faith. For the holy promises remain to be fulfilled, not temporally, but eternally in “Jesus and the resurrection, unto glory and honor and immortality” in the kingdom of God. In this “faith once for all delivered to the saints,” Abel offered a better

sacrifice, Enoch was translated, Noah built an ark and all the Bible is written. According to the proportion of this faith, all preachers and ministers, bishops and teachers, are charged to conform their word and doctrine, and all exhorters their exhortation. Rom. xii. 6. Any doctrine not in analogy with this faith; any teaching out of due proportion to this faith; any preaching contrary to this faith of our Lord and Saviour Jesus Christ, and coming short of the absolute dethronement of the prince of this world, and of his "everlasting destruction from the presence of the Lord and from the glory of his power,"—controverts the Scripture. Any interpretation of the holy prophecies which empties them of their testimony to Jesus; any explanation of them which seeks for their satisfaction in this present evil world, or in any future, carnal, mortal or temporal state, *ought to be discarded* as erroneous and not conformed to the proportion of faith, to the standard of the holy oracles and to "the hope of eternal life which God, that cannot lie, promised before the world began."

DEFORMITY IN PLACE OF BEAUTY.

Because many neglect the rule and proportion of faith, it happens that deformed systems and distorted features disfigure the numerous sects, and that monstrous doctrines, crooked practices and perverse wrestings of the Scriptures are palmed upon people for the faith once delivered to the saints, presenting for the truth in Jesus sometimes a terrible caricature, or a formidable mask with frowning brow and swollen cheek and staring eyeballs and imperious looks, in place of the meek and crucified Jesus; even calling men to mourning and sorrow and penance, for the glorious gospel of God our Saviour and his coming kingdom at hand. In all these pages we strive to conform our teaching to the measure and proportion of faith. Wherein we seem to come short, let the reader pass on; wherever to overstep, let the reader draw back. For the faith has due and

beautiful proportions always relating to Jesus and the resurrection from the dead unto everlasting life in the kingdom of God on the regenerate earth ; to Jesus, " who was delivered up for our offences and was raised again for our justification," and is coming to restore all things, to judge the quick and dead, to plant his Israel in the new creation and to reign over it in righteousness and peace " for ever, of whose kingdom there shall be no end." Such is the grand cycle of dispensations.

We illustrate the spirit of this Chapter as follows :

THE CHAIN OF FAITH "ONE FAITH."

EDEN.



The Chain of Faith, constituted of the several links of the race of believers in successive generations from Adam and Abel through Enoch, Abraham and others, extends to the very end of this world. It holds above in Eden upon the first promise. It extends down through all time beneath the dark waters of death into the bosom of eternity, where it fastens to the Author of hope sure and steadfast in the boundless ocean " whither the forerunner hath for us entered, even Jesus." We walk by faith, and the just shall live by faith, in all life's pilgrimage. Faith the chain, and Hope the anchor, within the veil lay hold on Christ, the Rock of our salvation, for our eternal life in new heavens and a new earth. " And there shall be no more curse; but the throne of God and of the Lamb shall be in it."

CHAPTER II.

THE COVENANT PROMISES GIVEN TO ABRAHAM.

Definition of covenant. The promises to Abraham. Their relation to Abraham personally. Their relation to his seed particularly. Their relation to the land for ever. Their testimony of Jesus and the resurrection. The covenant with Isaac and Jacob. This world's hope. The long-hidden mystery now revealed. The hope of the promise to the fathers is the resurrection. The beauty and glory of this interpretation.

Those parts of a prophecy which look to events near at hand, and those more important which look to events afar off, are so intermingled as not to be separable. Divine Providence so orders things proximate and the events ultimate that one set of words is applicable to both, and capable of describing and foretelling both. When the first or proximate event is truly accomplished, and literally, the prophetic word is not exhausted. Distant hints and dark discoveries of an event more remote, more grand and glorious yet remain in the prophecy.—*Labaugh's Irving*, 104 (see "Two Horizons," chapter 8.)

COVENANT DEFINED.

A COVENANT is a mutual agreement between two or more persons, in which, for a consideration received, the party of the first part promises to give and convey to the party of the second part certain rights, privileges and inheritances specified in the Deed. To every covenant, therefore, two parties are essential. And the title does not pass, except the receipt of the consideration is acknowledged in the Deed.

The holy covenants have the eternal God for the party of the first part and the individual man for the party of the second part. The consideration on man's part is obedience, which, being duly paid, the Lord's part is to confer the rights, privileges and immunities promised for an everlasting inheritance. Man in the faith of the holy covenant passes the time of his sojourning in

this world obedient to the Divine law, and thus having fulfilled his part of the covenant, goes in the end of his pilgrimage to receive his promised possessions at the hand of God in the eternal world.

Every covenant promise of God, like every holy prophecy yet future, has a proximate fulfillment for the time in which it was given, by which its truth may be known and identified, while its ultimate fulfillment takes effect in eternity, and can in this life be seen and embraced by faith alone. The covenant promises and holy prophecies were not given for those alone who first received them, but for all those also that by faith accept them to the end of time. The things promised are described, and are called by names of symbols in the current time, ever to be received in this world by faith, but the covenant promises are still of the future while the world stands. They will be possessed and enjoyed in the resurrection with Jesus in eternal life.

Keeping in mind these laws of the covenant promises and the duty of interpreting them according to the analogy of faith, we proceed to examine some of the everlasting covenants. Beginning with Abraham's, we look through and beyond the proximate and temporal to the ultimate and eternal fulfillment in the regeneration (Matt. xix. 28-30); also through and beyond the natural to the promised seed; beyond the son of Sarah to the Son of the Virgin Mary; beyond the seed of the flesh to the seed of faith; through and beyond the visible Canaan to a better country, even an heavenly; and thus we find in all the eternal covenants their testimony of Jesus, of his people and of their promised bliss, with the resurrection from the dead in his promised kingdom.

THE CALLING AND PROMISES OF ABRAHAM.

The calling as well as the covenant of Abraham is addressed to all believers. The Lord hath said, "Get thee out of thy country and from thy kindred and from thy father's house, unto a land which I will show thee." If there be a man not mortal,

to him this holy calling and everlasting covenant is not addressed and presented. But to every child of Adam journeying whither our Forerunner and forefathers have gone, this calling of the Eternal to Abraham is the high calling of God in Christ Jesus. So, likewise, are the holy promises to Abraham—precious promises to all believers in all ages and of all nations: “Fear not, Abraham, I am thy shield and thy exceeding great reward.” Gen. xv. 1.

THE PROMISES TO ABRAHAM

Were made at six different times and places under different circumstances.

1st. The first was made before he came into Canaan: “By faith Abraham, when he was called to go out of his country into a place which he should after receive for an inheritance, obeyed, and he went out not knowing whither he went.” Heb. xi. 8. And God said: “I will make of thee a great nation, and I will bless thee, and will make thy name great, and thou shalt be a blessing; and in thee all the families of the earth shall be blessed.” Gen. xii. 1–3. Part of this is fulfilled, and a larger part is yet to be fulfilled.

2d. The second time God appeared to Abraham in Shechem, and said: “Unto thy seed will I give this land.” Gen. xii. 7. This has been fulfilled in the temporal sense, and remains to be fulfilled in the eternal sense to the immortal race.

3d. The third time the Lord said unto Abraham: “Lift up now thine eyes, and look from the place where thou art northward and southward and eastward and westward. For all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.” Gen. xiii. 14. Abraham waits yet to receive the possession. Acts vii. 5; Heb. xi. 39. His seed waits also.

4th. The fourth time God appeared unto Abraham, promised him an heir, and said: "I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. And he said, Lord God, how shall I know that I shall inherit it?" Gen. xv. And the Lord replied in the most solemn form of a holy oath for the confirmation of Abraham's faith, and ours also, "that by two immutable things in which it was impossible for God to lie, we might have a strong consolation who have fled for refuge to lay hold on the hope set before us, which hope we have as an anchor of the soul." Heb. vi. 18. Neither he nor we receive the promised inheritance in this evil world.

5th. The fifth time the Lord appeared to Abraham, and said: "I am the almighty God; walk before me and be thou perfect, and I will make my covenant between me and thee, and I will multiply thee exceedingly." And he promised him Isaac, and instituted the rite of circumcision. Gen. xvii.

6th. The sixth time the Lord spake to Abraham after the offering up of Isaac, and said: "In blessing I will bless thee, and in multiplying I will multiply thy seed, as the stars of the heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies. And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." Gen. xxii. 17.

THE TESTIMONY OF JESUS IN THESE PROMISES.

In seeking for this testimony according to the proportion of faith, the promises may be considered in three relations:

- I. In relation to Abraham personally.
- II. In relation to his seed particularly.
- III. In relation to the inheritance of the land for ever.

These heads embrace the main points.

I. In relation to Abraham personally, the proximate fulfillment of all these promises according to the Scriptures is manifest in his biography. He was a blessing, and he was greatly blessed

in his generation. He had eight sons, from whom sprang many nations. He sojourned in the land of promise to a great age, and falling asleep, he was buried in it. Following the proximate and visible fulfillment of Abraham's promises down through time, we find Isaac, Jacob and the twelve tribes of Israel his natural offspring, and "Jesus Christ, the Son of David, the Son of Abraham," the seed of the woman, and the Saviour of the world. These are proximate and visible events under the promises, though they occurred long after the days of Abraham. Likewise, the children of Abraham's faith are a visible seed multiplied exceedingly on the face of the wide earth, in whom the proximate meaning of the promises is further fulfilled. Many of Abraham's seed, both of the faith and of the flesh, sojourned and were buried in the land. Thus there was a proximate and temporal fulfillment of the promises to Abraham in their three principal features and relations—personally, and in his natural seed, and in the earth.

The ultimate sense of these covenant promises remains to be fulfilled, in respect to Abraham's personal possession of the earth for ever with his seed, which is Christ, in whom all the families of the earth shall be blessed. This eternal sense of Abraham's promises remains to be fulfilled. Accordingly, we search for their testimony of Jesus in the measure of faith, and we find that in the beginning was the promise of a Saviour, the seed of the woman; and that Enoch by faith prophesied, saying, "Behold he cometh with ten thousand of his saints to execute judgment upon all" the ungodly, especially upon the prince of this world; and that he cometh a second time without sin unto salvation, to crush the serpent's head and to destroy the stronghold of his power; to make restitution of all things which God hath spoken; to set death's prisoners free; and he cometh to present the faithful, "who are looking for the mercy of our Lord Jesus Christ unto eternal life, faultless before the presence of his glory with exceeding joy." Jude 14, 21, 24. Such is their ultimate sense.

It is plain that "to Abraham and his seed were the promises

made. He saith not, And to seeds, as of many, but as of one, And to thy seed, which is Christ." Gal. iii. 16. Therefore, the ultimate seed of Abraham in whom "all the nations of the earth shall be blessed" is the Son of God, who said, "Abraham rejoiced to see my day, and he saw it and was glad." According to the analogy of faith, it will be said to Abraham with his seed of promise, "Come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world." And many shall come from the east and from the west and shall sit down in the kingdom of heaven, and "rejoice with joy unspeakable and full of glory," receiving the end of their faith, even the salvation of their souls. By the holy Word, Abraham and the heirs of the same faith with him of old have not received the things promised, but seeing them afar off, they were persuaded of them and embraced them, and confessed they were strangers and pilgrims in the earth, looking for a city of foundations, and seeking a country prepared for them in heavenly places. Such is the ultimate relation of the promises to futurity.

All the promises given to Abraham were addressed to his faith through visible symbols. He left Chaldea and came to Canaan—a country which God promised him. "And he gave him none inheritance in it, no, not so much as to set his foot on; yet he promised that he would give it to him for a possession and to his seed after him, when as yet he had no child" (Acts vii. 5), saying, "Unto thy seed will I give this land." Gen. xii. 6.

The Hebrew word for *land* in all the covenant and holy promises is *arets*, אֶרֶץ, earth, the same which in the first verse of the Bible describes the earth: "In the beginning God created the heavens and *arets*, or the earth." That the Spirit uses earth in these promises in its widest sense appears in that the promise "that he should be the heir of the *world* was not to Abraham, or to his seed through the law, but through the righteousness of faith." Rom. iv. 13. "Know ye, therefore, that they which are of faith, the same are the children of Abraham. So, then, they

which be of faith are blessed with faithful Abraham. Among Gentiles the faithful are the seed which are with him "heirs of the world." They are his seed of faith in the proximate sense, as his carnal offspring are his seed of the flesh in the same sense. "But they are not all Israel which are of Israel." Rom. ix. 6. Many of these are children of "the devil, and the lusts of your father ye will do." John viii. 44. Abraham's children do the works of Abraham.

II. THEIR RELATION TO ABRAHAM'S SEED.

Isaac for the seed of promise, and Ishmael and Keturah's six sons for the natural seed, fulfilled the proximate sense of the promise in all their generations. For a multitude innumerable have in many generations been born of Abraham according to the flesh, and another multitude, still larger among many nations for eighteen centuries past, have been born of the faith of Abraham, foremost of whom, according to the flesh, is "Jesus, the Author and Finisher of our faith." For the seed of Abraham in the ultimate sense is Christ and his seed, "the sons of God which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." John i. 13. Jesus himself was of the seed of Abraham in both the proximate and ultimate sense; in the flesh and in the faith proximate, again in the ultimate and eternal sense, with "the children of the resurrection." These all die to this world; they have here no home, "no continuing city:" they "seek one to come." Such are the seed of Abraham in the eternal sense. They are by promise heirs of the world to come with Jesus Christ, the Heir of all things. "These all died in the faith, not having received the promises, God having provided some better thing for us, that they without us should not be made perfect." Heb. xi. 13, 40. These are the seed in the ultimate sense. These all are by faith children of Abraham and his "heirs according to the promise," begotten again "unto a lively hope by the resurrection of Jesus Christ

from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you." 1 Peter i. 3. The inheritance is neither of this world nor in this world, but "reserved in heaven for you, and ready to be revealed in the last time." The ultimate sense of the promised seed of Abraham applies to "the children of God, born not of the will of man, but of God;" "And if children, then heirs, heirs of God and joint heirs with Christ, if so be that we suffer with him, that we may be also glorified together." Rom. viii. 17. "For all things are yours, whether the world, or life, or death, or things present, or things to come; all are yours, and ye are Christ's, and Christ is God's." 1/Cor. iii. 21.

After this manner the testimony of Jesus is the spirit of the prophecy in the eternal sense, through all the covenant promises to Abraham, and according to the analogy of the faith, these promises will be fulfilled after the overthrow and expulsion of the prince of this world, when "the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend and them that do iniquity." "But the saints of the Most High shall take the kingdom and possess the kingdom for ever, even for ever and ever." Dan. vii. 18.

III. THE RELATIONS OF THE PROMISES TO THE POSSESSION OF THE EARTH FOR EVER.

The land is ארץ, the earth. The promise is, "All the land which thou seest, to thee will I give it, and to thy seed for ever. I will give thee this land to inherit it. I will give it unto thee."

The meaning of the promise is twofold, as in the covenant promises is usual. The proximate sense relates to the visible, actual and present abode of Abraham and his sons in the country, and of Joshua, the judges and the kings, of the race of Abraham's flesh in this world. This is evident, and requires no words. They sojourned in the land, ארץ, "and confessed that they were strangers and pilgrims on the earth," ארץ, personally,

and while they preserved their nationality they occupied that country, either as owners or tributaries. They have in all their dispersion hitherto looked toward it as the home of their race, to which the race in the flesh will at some future period of their history be restored with power. Many, a number daily increasing, are, however, becoming contented with their lot among the Gentiles, and are ceasing to expect or to desire a restoration to ruined Palestine with down-trodden Jerusalem. These ought to have their minds open to the principal and ultimate meaning of the promise: "To thee will I give it and to thy seed *for ever*." To Abraham and to his carnal seed God gave it for a transitory possession, but to Abraham and his seed of faith and of promise, God gives it by covenant for an inheritance of eternal possession, even "as the days of heaven upon earth." Abraham accepted the promise, but not the land. Abraham by faith foresaw the coming kingdom of Christ, and was glad; by faith saw the city prepared for the heirs of the promises, and rejoiced; by faith saw the promises afar off, and embraced them. "For he looked for a city, which hath foundations, whose builder and maker is God." No such city is known to the world. No such city is, ever was, or, in the nature of things, ever can be, in this world of sin and death, of storms and strife. It belongs to the regeneration of all things which God hath spoken by the mouth of all his holy prophets, "and he shall send Jesus Christ which before was preached unto you" to "make all things new"—a new heaven and a new earth, in which the righteous dwell, and he will dwell with them.

THE JEWS.

In this ultimate sense of the promise of the ארץ, earth, to Abraham and his seed for a possession of everlasting inheritance, the testimony of Jesus is the life and spirit of the prophecy. The letter of the promise killeth, except for this spirit. The letter inflated the ancient people of God to lust against the Spirit,

to quench the Spirit, to count on the possession of this world and its kingdoms for their promised inheritance for ever, while they worshiped Baal, and wantoned with Ashtaroth, and murdered the prophets, and at length crucified the Saviour of the world. It is the same to-day. The Jews are blinded by the letter of the promise; they cannot perceive its spirit, its ultimate sense, its eternal life and power. They cling to the letter with a death-grasp. They think they are all the children of Abraham and heirs of his promises, while Abraham's children do his works and by faith look for their promises where Abraham looked for his, in a better country, in the city of God, and not in this wretched Jerusalem.

It is not wonderful that, after waiting twelve years in Canaan without an heir, Abraham's hope of the promise grew faint. Then God appeared and renewed his promise of a numerous progeny, and added: I brought thee out of Ur of the Chaldees, to give thee this land to inherit it, and he confirmed the promise with his oath. Every Israelite must see that in this world Abraham did not inherit it, save the burying-ground of Machpelah, and that to have it he must return from the land of death to the land of eternal life, where alone everlasting possessions can be found. Consider the promise, "I will be a God unto thee and to thy seed after thee. And I will give unto thee and to thy seed after thee the land, ארץ, wherein thou art a stranger, all the land of Canaan for an everlasting possession." Gen. xvii. 1. The ultimate sense of the promise to Abraham necessarily implies his resurrection unto eternal life, and the renovation of the heavens and the earth to gladden that life.

TESTIMONY OF JESUS AND THE RESURRECTION IN THE PROMISES.

Having considered the covenant promises to Abraham in their proximate and ultimate, their temporal and eternal relations to him personally, to his seed particularly and to the inheritance of

the land eternally, in order to find in their spirit the testimony of Jesus that our prophesying may be "according to the proportion of faith," we come to the conclusion that as it was with Abraham and his seed after the flesh, even Jesus Christ in the flesh, so it must ever continue to be with all the seed in the flesh. They will never inherit the covenant promises in this world. They will inherit only with father Abraham and his seed, which is Christ, in "the land of milk and honey," through the resurrection from the dead. This is the spirit of the promises and their testimony of Jesus; this is the life of their letter; this is their meaning according to the analogy of faith; this is the ultimate aim and end of their prophecy,—to bring men of all nations by faith in Jesus Christ, during this life's pilgrimage, into the possession of the everlasting inheritance of the kingdom of God and of his Christ in this renovated earth through the resurrection from the dead.

The covenant with each individual is personal, as it was personal with Abraham: "Behold, my covenant is with *thee*," and the promise also was and is personal: "I will give unto *thee*," and the estate given was and is accurately defined, "the land, אֶרֶץ , wherein thou art a stranger;" and the nature of the estate is described, not for a temporal, but "for an everlasting possession." Gen. xvii. 1. The seal of this covenant was personally impressed in Abraham's blood on his own flesh, and the faith of it was eminently exhibited in Abraham's life and works. The covenant, the promise and the faith were his, with the oath for the confirmation of his hope and ours also. Nothing can prevent his having the inheritance in person with us, and according to the analogy of faith, he will receive it in Jesus and the resurrection from the dead. After this manner of interpretation, and in no other, Abraham's promises bear in their spirit and in their life ceaseless testimony of Jesus in his person, his kingdom and his people.

THE COVENANT WITH ISAAC AND WITH JACOB.

The same covenant made with Abraham, God made with Isaac, "that *thou* mayest inherit the land (אֶרֶץ) wherein *thou* art a stranger, which God gave to Abraham" (Gen. xxviii. 4), "and confirmed the same to Jacob for a law, and to Israel for an everlasting covenant, saying: "Unto *thee* will I give the land of Canaan, the lot of your inheritance, when they were but a few men in number, and strangers in it." Ps. cv. 10. And to Jacob he said: "The land which I gave unto Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land" (אֶרֶץ). Gen. xxxv. 12. God gave the land to Abraham by promise, not in possession. The same land he gave by promise also to Isaac, not in possession, but in futurity: "the land wherein thou art a stranger." Again the same land he promised to Jacob, and to Jacob's seed after him. In each case the gift is personal, not in possession, but in futurity, and it also passes to their seed in futurity. We are all too ready to understand the covenant gift of God as one in hand of time, one of inheritance in this world, one of possession on this side of the grave. Such an interpretation of man's covenant is necessary. If not fulfilled in time, his covenant fails; if not discharged in this world, it never can be. Not so with the holy everlasting covenants. They bestow gifts now by faith, but not in possession until death is swallowed up in victory. Were they conferred in fact now, death would bereave us of them. Our security is to hold them by faith till these calamities be overpast; coming into the possession in eternal life, no law can deprive us of them. God's covenant is a testament deed. Man by his will and testament gives his goods to whom he will, but no heir can receive his inheritance until the death of the testator. So our inheritance is described and pledged in God's testament. Christ Jesus by his death has become surety for it to every believer, but no one can enter into the possession of his portion, except with Jesus, the Executor of

the will of God. The gift is pledged by covenant, is matured by obedience and faith, and is received at the hand of the righteous Judge on the throne of his glory and enjoyed in eternal life. So the fathers received the gift by faith, while in the flesh, but still wait for the possession. Heb. xi. 40.

This sentiment strikes a chill to the heart of impatient believers. It need not; time bears no proportion to eternity, and all the time our Lord sits "on the right hand of God, from henceforth expecting, till his enemies be made his footstool" (Heb. x. 12), is only "a little while" for the believer to wait for that kingdom. "Cast not away therefore your confidence which hath great recompense of reward, for ye have need of patience, that after ye have done the will of God ye might receive the promise. For yet a little while and he that shall come will come, and will not tarry. Now the just shall live by faith" (Heb. x. 35-38), and shall enter into their inheritance with Christ at his coming.

THE SAINTS ALIKE INHERIT THE EARTH.

Abraham and Isaac and Jacob fared alike. They lived strangers and pilgrims in the land of promise, and died without any inheritance beyond their burying-place. If their covenant promises relate to this world, those promises have utterly failed with respect to the fathers, and to their carnal seed, so far as concerns the possession of the land. All have been cut off individually from the inheritance, and now they have been excluded nationally for eighteen hundred years. It is not the manner of the Lord to promise and not to perform—to promise an estate of personal possession for an inheritance for ever, and to give only a burying-place for a possession; to promise a man of a hundred years "that he should be the heir of the world" (Rom. iv. 13), and turn him off with a grave in it for his possession. No, no; this is not after the manner of Abraham's God. He is better in performance than in promise. He neither pays his promise of the

earth to Abraham with a single lodging-house in it for his remains, nor his promise of the everlasting possession with a few years' sojourn in the country. These promises cannot fail: they will be paid in full measure. They were never meant to be paid in this transitory world, but to the risen dead in the habitable world to come with Jesus Christ the eternal King on the throne of his glory.

THE WORD OF PROMISE.

We are not to try in what terms the promises ought to have been expressed, but the meaning of the terms in which they are expressed, according to the mind of the Spirit. So far as the terms have respect to Abraham and his seed after the flesh, they have been fulfilled individually and nationally in the earth, where the race were, and still are, strangers. For "we are strangers before thee, and sojourners, as were all our fathers." 1 Chron. xv. 29. We must walk by faith, as they walked, through the changes of this mortal life, in order to come with them into the purchased possession of the everlasting inheritance in the kingdom of God. Searching for the meaning of the terms, we find that the Eternal confirmed his promise to Abraham with an oath, "that we might have a strong consolation, who have fled for refuge, to lay hold on the hope set before us." Heb. vi. 18. What hope in this world's Canaan have we, and what hope had the crucified Jesus? What any of his disciples and followers? What hope for himself had Abraham? Our hope also lies within the veil, whither our Forerunner, even Jesus, has for us entered. By faith we lay hold of it, as an anchor of the soul sure and steadfast, and cling to it with patience amid the storms of time, that we may at last find rest with Christ Jesus our Lord in glory everlasting, according to the word of the promise of eternal life.

THE HOPE OF THIS WORLD.

Jews and others have hoped, and many yet hope, for a good time of peace, plenty and bliss in this world, and they lay up treasures accordingly, "salted down," to be enjoyed in antepast, as a pleasing foretaste of the coming time. The men of this generation, both Jews and Gentiles, require no holy oath for a strong confirmation of their hope in such a view of the promise, neither strong faith to wait for it. They require only prompt payment. The strong consolation in abundance of riches and inheritances of this world gives the natural heart great satisfaction. Toward these it instinctively turns, without any official promise to quicken its desires and to strengthen its hope. Holy faith, on the contrary, renounces not only the devil and his works, but also "the vain pomp and glory of the world, with all covetous desires of the same." It loves neither the world nor the things of the world, "for all that is in the world, the lusts of the flesh, and the lust of the eyes, and the pride of life, is not of the Father;" is not of promise; is not of faith; is not after the pattern of our Lord Jesus Christ, "but is of the world. And the world passeth away and the lusts thereof; but he that doeth the will of God abideth for ever." 1 John ii. 15. Many of this covetous class "walk of whom I have told you often and now tell you even weeping, that they are the enemies of the cross of Christ, whose end is destruction, whose god is their belly, whose glory is their shame, who mind earthly things." Phil. iii. 18.

"WE SHALL REIGN ON THE EARTH."

No Christian can entertain the idea that Abraham and the saints, the Lord Jesus and his disciples, have their throne, crown or promised inheritance in this world of sin and death. The departed are with Christ in unspeakable glory, according to his parting prayer: "That they may behold my glory which thou hast given me." John xvii. 24. We that are alive and remain

have our conversation, our citizenship in heaven, "from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body" into the likeness of his glorious body, shall change not that alone, but these heavens, and this earth, into a new heaven and a new earth, disenthralled from the bondage of corruption and death—a new earth wherein the meek and the faithful shall inherit eternal life with Moses and Abraham and the whole company of the elect who chant the new song before the Lamb, saying, "Thou art worthy to take the book and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation, and hast made us kings and priests unto God, and we, or they, *shall reign on the earth.*" Rev. v. 9.

THE MYSTERY OF ISRAEL REVEALED IN THE GOSPEL.

The covenant promises are not confined, as the Jews suppose, to their race in the flesh. Every soul for himself, and for such children as God has given him, enters by faith into the covenant of eternal life now, and through Jesus hereafter into the possession of the great inheritance in the heavenly country by the resurrection from the dead. Divine promises and judgments do, in a proximate sense, belong to time, and follow for generations in the blood, both for evil and for good, but the eternal judgments and covenant promises are independent of the blood. As it is written, "If I bring a sword upon the land, and say, Sword, go through the land, so that I cut off man and beast from it, though Noah, Daniel and Job were in it, as I live, saith the Lord, they shall deliver neither sons nor daughters, but they only shall be delivered themselves." Ezek. xiv. 17. The everlasting promises are not carnal. From age to age they follow the faith and also the flesh of Abraham. They convey not visible, but invisible, possessions, not of time, but of eternity. Abraham's promises did embrace his natural seed for a temporal and symbolic possession of the earth, and included his seed of

promise for the symbolic possession of the inheritance of eternal life. The son of the bondwoman and the seed of the freewoman typified these widely different races and possessions, "which things are an allegory. For these are the two covenants. The one from Mount Sinai, which gendereth to bondage and answereth to Jerusalem which now is and is in bondage with her children; but Jerusalem which is above is free, which is the mother of us all." Gal. iv. 23. "The mystery of Christ, which in other ages was not made known unto the sons of men," is now revealed by the Spirit, "that the Gentiles should be fellow-heirs of the same body and partakers of his promise in Christ by the Gospel." Eph. iii. 5. Whatever limit Abraham's promises once mysteriously had in the flesh, they have it no longer. The mystery is revealed. For "in Christ Jesus, ye who sometimes were afar off are made nigh by the blood of Christ. For he is our peace who hath made both one, and hath broken down the middle wall of partition, to make in himself of twain one new man. Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." Eph. ii. 13-22.

Therefore, they greatly err who cherish the hope of fellowship with the carnal Jews in this world's Jerusalem for a lasting possession. The knowledge of the mystery "now revealed unto his holy apostles and prophets by the Spirit" fails to reach their understanding. Their interpretation of the covenant promises attributes to the race of Abraham according to the flesh personal and national rights and privileges, joys and everlasting possessions, peculiar to that people and not common to the Gentiles. This mistaken work of building up what Christ has broken down in order to maintain the separation of the "twain" which Christ has in himself made "one new man," "one would think a Christian should no sooner go to do than to build the fallen walls of Jericho."—*Cotton Mather*.

THE HOPE OF ISRAEL IS THE RESURRECTION.

According to the faith and to the Gospel of Christ, therefore, the covenant promises made to Abraham and his seed belong alike to Abraham and to all his children of faith. The Scripture saith "that they which are of the faith, the same are the children of Abraham. So, then, they which be of faith are blessed with faithful Abraham, that the blessing of Abraham might come on the Gentiles through Jesus Christ. For if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. iii. 7, 9, 14, 29. After this manner not only the fathers shall each possess and enjoy the land of promise in person for ever, but all their posterity of faith with them, and also all "the children of God by faith in Christ Jesus," according to the perfect plan of the Eternal, "noted in the Scripture of truth." "For," saith the apostle, "if we believe that Jesus died and rose again, even so them also that sleep in Jesus will God bring with him" (1 Thess. iv. 14), and "will plant them, saith the prophet, upon their own land, and they shall no more be pulled up out of their land, which I have given them, saith the Lord thy God" (Amos ix. 15), "that they may dwell in a place of their own and move no more." 2 Sam. vii. 10.

This is "the hope of Israel" for which Paul, the prisoner of Jesus Christ, was bound with a chain. This is "the hope of the promise made of God unto our fathers, unto which promise our twelve tribes instantly serving God day and night hope to come." "For which hope's sake," said the apostle, "I am accused of the Jews. Why should it be thought a thing incredible with you that God should raise the dead?" Acts xxvi. 6. The promise of God to Abraham, and to Isaac, and to Jacob, that he would give them the land of their sojourn for a possession of everlasting inheritance, of necessity implied their resurrection from the dead unto eternal life, and the above Scriptures interpret that promise accordingly. The analogy of faith, the testimony of Jesus in the

prophecy, and the positive and repeated declarations of the New Testament, go to prove that, as Jesus is the light of the world, so Jesus and the resurrection is the light of the Old Testament and is the glory of the New Testament and the hope of all Israel.

“Touching the resurrection of the dead, have ye not read that which was spoken unto *you* by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.” Matt. xxii. 31. The power of this memorial name to silence the Sadducees is discovered in that “the land which the Lord sware unto your fathers, to give them as the days of heaven upon the earth (Deut. xi. 21), to give to them, not to you, they have not received. And therefore, since God cannot lie, they must rise from the dead, says Rabbi Gamaliel, to receive and to inherit it as the days of heaven upon the earth,” and a Christian martyr of the second century has said: “God repeatedly promised the inheritance of the land to Abraham and his seed, and as neither Abraham nor his seed—that is, those that are justified—have enjoyed any inheritance in it, they will undoubtedly receive it at the resurrection of the just.”—*Iren. ad. Hæres., L. 5, c. 35.*

BEAUTY OF THIS INTERPRETATION.

This interpretation of the covenant promises furnishes a solution infinitely glorious and consistent with the testimony of Jesus, while the common interpretation makes no provision for the fathers nor for Moses and the prophets, in the holy land of promise, neither provision for any departed Israelite, nor for any Gentile saints that have fallen asleep in Jesus, but appropriates the promises chiefly to unborn generations of Abraham’s race in the flesh. Our solution of the promises crowns the fathers and all the holy seed of faith, the beloved of the Lord, with the sure mercies of David in the kingdom of God. It manifests a people raised up unto life eternal in the likeness of their King, and prepared to inherit with him for ever. It regards no man after the

flesh, but every man according to the proportion of faith, and it shows in Jesus and the resurrection the way through the open gates of Hades by which Abel and the fathers, Moses and the prophets, David and the kings and judges, Paul and the Apostles and all the saints, both quick and dead, shall have an entrance "ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ," in whom all nations and kindreds of the earth shall be blessed, instead of gathering Israel of the flesh into the naked country of Palestine in this dying world and giving them the temporal dominion of the earth.

CHAPTER III.

THE COVENANT IN HOREB AND THE HOPE OF ISRAEL.

Israel and the covenant at Horeb. Conditions of the covenant. Covenant renewed in the plains of Moab. Harmony of the covenants in persons and promises and things. The heirs of the covenant are immortals. Their inheritance in the heavenly country. Our Lord keepeth covenant to the letter. The hope of the saints and of Israel in the covenant. Also our hope. Canaan is the type of the heavenly country in the new earth. The covenants several, the inheritance personal. Jews not understanding the promises do err. No race according to the flesh embrace Christ crucified. The Bible full of pictures of a heavenly country. Too often taken for poetry alone. Life, land and people. The inheritance in all things new. The reformers and the Book of Common Prayer.

OUR COVENANT AND OUR HOPE.

IN Horeb the Lord appeared unto Moses in a flame of fire out of the midst of the bush, and God called unto him, and said: "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob; this is my name for ever, and this is my memorial unto all generations; I will bring you out of the affliction of Egypt into a land flowing with milk and honey." Ex. iii. Such is God's everlasting promise and the ceaseless hope of Israel.

We search for the testimony of Jesus in the prophecy relating to Israel's deliverance from the bondage of Egypt. Moses hesitated to approach Pharaoh in the attempt to lead forth the children of Israel, "and God said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee. When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain." Ex. iii. 11. In their journey from Egypt, Israel came to Horeb, where they murmured for water, and Moses smote the rock, from which came water that the people

might drink, called by the apostle spiritual drink, saying: "They did all eat the same spiritual meat, and did all drink the same spiritual drink: for they drank of that spiritual rock that followed them, and that rock was Christ." 1 Cor. x. 3. Here also the Lord gave Israel the statutes and judgments which they should observe to do that they might live: "and go in and possess the land which the Lord God of your fathers giveth you." Deut. iv. 1. "The Lord made not this covenant with our fathers; but with us, even us who are all of us here alive this day." Deut. v. 2. The same covenant in Christ, God makes even with us also, the Gentiles in Christ, here alive this day. This covenant, recorded in the Decalogue, requires obedience on thy part, that thou through faith in Christ "mayest go in and possess the good land which the Lord thy God sware unto the fathers." Deut. vi. 18. "All the commandments shall ye observe to do, that ye may live and multiply and go in to possess the land (earth) which the Lord sware unto your fathers." Deut. viii. 1. Not only are the ten commandments binding on the Gentiles, but the rewards of obedience are equally secured in eternal life to the Gentiles on the new earth which the Lord sware unto Abraham, Isaac and Jacob, and to their seed of promise, which is Christ.

THE CONDITIONS OF THE COVENANT.

The land (ארץ) sworn to the fathers for their everlasting possession they never had. It does not belong in this world. While sojourning as strangers on the earth, they saw the heavenly country afar off, and by faith they looked for the holy city prepared for them in that better country. In pursuit of that land Moses led Israel out of Egypt, and, at Horeb, God covenanted to give it them, even "the good land which the Lord thy God sware unto the fathers." The covenant made with the fathers in Canaan was thus after several generations renewed with their children in the wilderness. The covenant was the same, with

regard to the *parties*, to the *conditions*, and to the *land* (earth). The Eternal and his chosen people, fathers and children, were the contracting parties; the conditions were obedience on the part of the people, and on the Lord's part to give them everlasting possession of the land of their sojourn. The land was the same land, invisible to the natural eye, but seen afar by faith. And the results to the fathers and to the twelve tribes, so far as appears, were the same in both cases: the fathers were buried in the earth, without any inheritance in it; and their children in the wilderness were likewise buried in the earth, without any inheritance in the promised land.

The conditions of the covenant at Horeb are more fully described as follows: "And Moses took the book of the covenant, and read it in the audience of the people, and they said, All that the Lord hath said will we do, and be obedient." Ex. xxiv. 7. This is every soul's part in the covenant also. "And he wrote upon the tables the words of the covenant, the ten commandments." Ex. xxxiv. 28. The Lord for his part promises to bring them "unto a good land and a large, a land flowing with milk and honey." Ex. iii. 8. "And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments, that the Lord thy God will set thee on high, above all the nations of the earth. But if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes, it shall come to pass that as the Lord rejoiced to do you good, so the Lord will rejoice over you to destroy you, and ye shall be plucked from off the land whither thou goest to possess it; and the Lord shall scatter thee among all people, from one end of the earth even unto the other." Deut. xxviii. 1, 15, 63. "Ye shall therefore keep all my statutes and all my judgments, and do them, that the land whither I bring you to dwell therein, spew you not out." Lev. xx. 22. The parties to this covenant are the Lord and all his chosen people of every land and tongue.

The conditions and objects of the covenant are intended to secure on the one hand an obedient race, and on the other hand to give them eternal life in the everlasting possession of the land flowing with milk and honey. It is plain also that this covenant with the children, as with their fathers, has a proximate and temporal relation to this world, and an ultimate and eternal relation to the land of everlasting life. In the direction of this eternal relation appears the testimony of Jesus in the spirit of this covenant.

THE COVENANT OF THE DECALOGUE RENEWED.

In the plains of Moab, at the fords of Jordan, Moses renewed the covenant made with Israel of the preceding generation at Horeb. Observe how the covenants are between the Lord and each person individually, and with the two generations successively. "*Thou shalt have none other Gods but me. Thou shalt not make; thou shalt not take; thou shalt not kill, steal, slander, covet, neither commit adultery;*" so here, "*That thou shouldest enter into covenant with the Lord thy God, and into his oath which the Lord thy God maketh with thee this day, that he may establish thee to-day for a people unto himself, and that he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac and to Jacob. Neither with you only do I make this covenant and this oath, but with him that standeth here with us this day before the Lord our God, and also with him that is not here with us this day.*" Deut. xxix. 12-15. The party of the second part is here described individually and also collectively, and embraces all covenanters, both present and absent, including the unborn *seed of faith*, who take its vows upon them through all generations unto this day. The lawgiver proceeds, saying: "*And it shall come to pass, when all these things are come upon thee—the blessing and the curse—and thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee, and*

shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, then the Lord thy God will turn *thy* captivity, and will gather *thee* from all the nations whither the Lord thy God hath scattered thee, and will bring thee unto the land which thy fathers possessed, and thou shalt possess it." Deut. xxx. 1. If a captive Israelite has ever returned in heart and life unto the Lord, how can he possess his fatherland save by coming back from the grave?

Plain it is that the holy covenant is made individually and nationally, and will be redeemed everlastingly in the resurrection from the dead. Most happy is this interpretation for both Jews and Gentiles. Consider how the land of Canaan has spewed out its claimants for eighteen hundred years, in which period many Jews have called, and do now call, to mind the blessing and the curse, and return to the Lord and obey him with a fervent heart; whose captivity the Lord will return, according to his precious promise, when he gathers the meek and the just from among all nations, and "shall bring thee unto the land (earth) which thy fathers possessed, and thou shalt possess it," through Jesus and the resurrection. This is the analogy of faith and the testimony of Jesus in the prophesy.

From the opening of the rock in Horeb, when the waters gushed out like a river for the refreshing of Israel, to their dispersion, as at this time a reproach among all nations, and to their promised return into the land of their fathers to possess it for ever, this people and the Lord's dealings with them are real, yet symbolical and typical of the whole household of faith. The Scriptures are constructed to this end, and they have been so received and understood in all Christian nations. The everlasting covenants made with the fathers in Canaan, and with their children in Horeb, and again at the fords of Jordan, are made with Christians. The parties are the same Lord God and Father of all; the same Seed of Abraham, which is Christ; and the same holy land (רֶמֶס) of promise for a possession of

eternal life; and the conditions of the covenant are the same—obedience and faith on our part, and a warranty title of the land (earth) on the Lord's part—"wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath." Heb. vi. 17.

Furthermore, the whole earth is daily spewing out her inhabitants and giving them into captivity to death. Some scattering ones in their dispersion "return unto the Lord and obey his voice." These he promises to restore to their fatherland. His promise cannot fail. Therefore it must be fulfilled in the restitution of all things, according to the spirit of prophecy, even "in the regeneration, when the Son of man shall sit in the throne of his glory, and every one" faithful to the covenant "shall inherit eternal life." Matt. xix. 28, 29.

HARMONY OF THE COVENANTS.

The harmony in the covenant promises is wonderful, notwithstanding the variety of their forms. They agree, by things present before the eyes, to inculcate and to cherish in each individual person, for himself and his children, the lively hope of an "inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." 1 Pet. i. 4. For the fathers dwelt as strangers and pilgrims in the land (earth) which *they* are yet to inherit in the regeneration. Moses and Aaron and their generation had the same covenant promise of the earth given to their fathers, renewed with them at Horeb; and they marched their life long as travelers toward it, but without entering it they were cut off by death in the wilderness. Their children crossed the Jordan, and enjoyed the temporal possession of their ancestors—that is, a life estate with a grave—waiting for their eternal inheritance of the land with their fathers in the resurrection from the dead.

Hence the same law of interpretation governs both the cove-

nant with the fathers in Canaan and the covenant with their seed in the wilderness at Sinai, and again with their children at the fords of Jordan. Each covenant was made between the Eternal and the individual. The terms of the covenants were the same, the conditions were the same, the inheritance under the covenants was to be the same everlasting possession of the heavenly country, and the parties to the covenant were the same, the Lord God and the individual Abraham, the believer and his seed, "which is Christ in you the hope of glory." The believer promised on his part obedience in faith, and the Lord guaranteed on his part the everlasting possession of the earth flowing with milk and honey. The covenant with the fathers was made in the land wherein they sojourned, and with their children in the desert. It was made in full view of an early possession of their great inheritance. But neither the fathers, nor the children who entered formally into the covenant, entered also into the promised land. They all saw it before them by faith, but not one of them entered into the promised everlasting possession.

This is true not only of the fathers and of Moses and Aaron and all their generation. It is equally true of us and of all generations to this day. Gideon, Barak, Jephthah, Samson, David, Samuel and all the prophets lived and died pilgrims in the land, as their fathers did, with a promise of the everlasting possession, and yet having only a grave in it. Concerning the saints from Abel to our Lord Jesus Christ, "of whom the world was not worthy," the Spirit testifies expressly that "these all having obtained a good report through faith received not the promise," or the inheritances promised (Heb. xi. 39), to the end "that they without us should not be made perfect." All the tribes of the chosen people march together into the heavenly country, and Jehoshua, the Captain of salvation, on the head of them.

THE HEIRS OF THE COVENANTS ARE IMMORTALS.

The everlasting covenants were never made to secure temporal possessions; were neither made with the fathers, nor with the generation of bondmen brought out of Egypt, nor with the generation that crossed over Jordan under Joshua, nor with any mortal since, *to secure an impossible estate of inheritance in this perishing world.* But they are made with Abraham and his seed, which is Christ, on the part of every child of faith, that each obedient believer may through free grace come, in "the restitution of all things which God hath spoken by the mouth of all his holy prophets which have been since the world began, into the possession of the glorious liberty of the children of God," with eternal life in the promised earth, where Jesus Christ our Lord shall for ever reign on the throne of his glory.

The children of Israel crossing the Jordan with Joshua fared no better than their forefathers, Abraham and Isaac and Jacob, or their fathers, who were buried in Egypt and in the desert. They spent their allotted time on the earth. They gathered their daily bread, they fed their flocks, they sojourned as strangers and pilgrims in the earth, they died, they went the way of all the earth, having the same inheritance their fathers had, a burying-place in the earth, and having, so far as they are children of faith, the hope of a better resurrection through the promised seed of the woman, and of Abraham, in whom all nations shall be blessed. They wait for the everlasting possession.

So with all Adam's race. Naked they come into this world, and troubled about what they shall eat, and drink, and wear, they are often complaining and murmuring at their lot. Sorely afflicted by the manners of the foreigners, and heartbroken by the violence of Simeon and Levi in the household, and by the cruel fate of Joseph, torn in pieces of the wild beasts, either dissatisfied with the portion of worldly goods that falls to one's share, or, if large, wasting it in riotous living,—we pass through

our threescore years and ten, and go the way our fathers have gone, carrying naught with us, save the spirit we are of, the dispositions we have formed, the tempers we have indulged, and the habits we have contracted with the hope of a better resurrection unto life eternal. Of the inheritances of this world—its riches, honor, power and glory—we carry nothing away. The king, the statesman, the warrior, the faithful merchant, the learned philosopher, the meekest brother, returns with the crowd of men to the dust from whence he came, naked and alone and empty-handed, earth to earth as it was, and the spirit to God who gave it. This world provides neither goods, nor life, nor joys, nor possessions of lasting inheritance, for any child of Abraham nor for any child of Adam. Our hope, the hope of Israel and the hope of the promise made of God unto our fathers, is “the hope and resurrection of the dead” unto eternal life at Christ’s appearing “the second time without sin unto salvation.”

THEIR INHERITANCE BEYOND THE GRAVE.

The resemblance, therefore, between the holy covenants is complete—that of Abraham and his seed, called the covenant of faith, and that of Sinai, called the covenant of works. (It will be remembered that Horeb and Sinai are peaks of the same mount, and give name to the same covenant.) These alike, with that other to the generation following in the plains of Moab, offer to the believer, on condition of his obedience to the laws of the covenant, a temporal possession of the earth and its goods, together with the inheritance of eternal life, liberties and possessions beyond the grave, through Christ our Saviour and our Surety, in the resurrection from the dead. The everlasting covenants of Abraham and of his seed, and of Moses and the twelve tribes, offer to every believer a free salvation without money and without price; the promise of pardon and peace in Jesus Christ to every one that accepts the covenant and rules

himself in obedience to it. They, the covenants, also lay the solid foundation of an everlasting separation between those who choose and those who refuse the proffered salvation. Thus, "a chosen generation, a royal priesthood and a peculiar people" are prepared for a crown of life and of glory, of whom Israel are the living type, safely led by the way of the wilderness, wherein were "fiery serpents and scorpions and drought," in the blessed hope of a heavenly country beyond Jordan, "a good land, a land of wheat and barley, and vines and pomegranates and fig trees, a land of oil-olive and honey." Deut. viii. 7. Others that believed not fell in the wilderness. "They could not enter in because of unbelief."

This covenant promise and description of the heavenly country, presented to Israel on their way to Canaan for a symbol of the faith in a lively form, ought to be cherished by the hearers and the readers of the Word in all ages and nations, that the dispersed children of God, being led by the faith of Jesus Christ our Lord, may come out from the house of bondage to the prince of this world, into "the commonwealth of Israel," and may return and come with all saints, through Jesus and the resurrection, into the goodly promised land, the glory of all lands; to possess and to enjoy the regenerate, the new earth, and to rule over it for ever. The promised inheritance is not in this world, not on this side of Jordan, but beyond the river in the land of the blest.

OUR LORD KEEPETH COVENANT.

When the Lord brought the twelve tribes through the wilderness to the banks of the Jordan, he addressed them by his servant Moses, saying, "Because he would keep the oath which he had sworn unto your fathers hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh, king of Egypt." Deut. vii. 8. "Behold, I have set the land before you; go in and possess the land (אֶרֶץ) which the Lord sware unto your fathers,

Abraham and Isaac and Jacob, to give unto them and to their seed after them." Deut. i. 8.

The Lord is "the faithful God which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations." Deut. vii. 9. "The Lord is not slack concerning his promise, as some men count slackness." "He hath visited and redeemed his people, and hath raised up a horn of salvation for us, to perform the mercy promised to our fathers, and to remember his holy covenant, the oath which he sware unto Abraham." Luke i. 68. The Lord remembered this covenant when he visited the bondmen and brought them out of Egypt; also in the wilderness, when for their rebellion he thought to destroy them; again when they came to the banks of the Jordan; and again when the blessed Virgin sang "in remembrance of his mercy, as he spake to our fathers, to Abraham and his seed" (Luke i. 54); and again when Peter preached according to "the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed, unto you first, God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." Acts. iii. 25.

The covenant had a temporal and symbolic relation to the flesh of Abraham and to the visible Canaan which perishes, together with an eternal and imperishable relation to Jesus and the resurrection, to the city of God and to the heavenly country which God sets before every hearer of the Gospel, saying, "Go in and possess the land which the Lord sware unto your fathers to give unto them and to their seed after them."

THE HOPE OF THE PROMISE IN THE COVENANT.

Faith looks into the promise of the land (אֶרֶץ) with peering eyes, and earnestly pleads in the language of Abraham: "Lord God, how shall I know that I shall inherit it?" In answer, the hope of the promise is confirmed even to us, "with an oath, that

by two immutable things in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold on the hope set before us." Heb. vi. 18. An entrance into the possession of the inheritance is and will be made, with believers of all generations, in Jesus and the resurrection from the dead unto life eternal. Therefore, from the earliest "hope of eternal life, which God that cannot lie promised before the world began" (Tit. i. 2); from that first promise made in Eden, that the seed of the woman shall bruise the serpent's head; from the promise sworn unto Abraham and to his seed, which is Christ, confirmed also to Isaac and to Jacob, and to all Israel, both at Horeb and in the plains of Moab, saying, "Thou shalt keep therefore his statutes and commandments, that it may go well with thee, and with thy children after thee, and that *thou mayest prolong thy days upon the earth*, which the Lord thy God giveth thee for ever" (Deut. iv. 40); from the oath sworn unto David: "His seed shall endure for ever, and his throne as the sun before me" (Ps. lxxxix. 35, 36);—"David shall never want a man to sit upon the throne of the house of Israel." Jer. xxxiii. 17. From the promise: "Ask of me, and I shall give thee the *nations* for thine inheritance, and the uttermost parts of the earth for thy possession." Ps. ii. 8. And from the promise made by the angel Gabriel to the blessed Virgin, saying: "And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest. And the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end;"—from the first to the last, these great and precious promises are ours by faith, till the day of the Lord Jesus, when the Son of Man shall come in his glory, and all the holy angels with him, and, seated upon the throne of his glory, shall in truth say: "Come, ye blessed of my Father, inherit the kingdom prepared for you." Then shall he in righteousness fulfill all that he has spoken "by

the mouth of his holy prophets," from Eden to the end of the Gospel dispensation.

OUR HOPE.

Christ is our true hope, and is "the hope of Israel," even "that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ," "who shall judge the quick and the dead at his appearing, and his kingdom." "This was Paul's hope when he stood accused of the Jews before Festus and Agrippa, and he boldly demands why should it be thought a thing incredible with you that God should raise the dead?" The apostle's defence before the Sanhedrim was: "Of the hope and resurrection of the dead, I am called in question." Acts xxiii. 6. This was the hope of Peter and all the apostles, who preached everywhere "through Jesus the resurrection from the dead." "With great power gave the apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all." Acts iv. 33. And when enviously charged by the orator Tertullus in behalf of the high priest and elders of the Jews, Paul confessed: "That after the way they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets, and have *hope toward God*, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust." Acts xxiv. 14. Educated at the feet of Gamaliel, Paul well knew the meaning of the promise made unto the fathers. This doctrine of faith in Christ crucified stung the Jews to the heart, and maddened them to violence and to murder. For the doctrine is a denial of the carnal hope of inheriting the kingdom of this world. They rejected the King who rejected the throne of their Jerusalem, and they stoned and cast out the saints who taught that he is coming again in the end of the world, to show "mercy from everlasting to everlasting upon them that fear him, to such as keep his covenant, and to those that remember his command-

ments to do them," both Jews and Gentiles alike. This stiff-necked people could not yield their carnal hope of a kingdom that shall rule over all this world, nor can they always now, even when baptized in the churches. "Their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the Old Testament, which veil is done away in Christ." 2 Cor. iii. 14.

THE HEIRS RETURN AND COME INTO THE INHERITANCE.

Therefore Canaan of this world is a type and its name is a symbol of the promised land beyond the grave. Israel, Jacob and Abraham's seed are names of all the heirs of salvation among all nations whose inheritance is eternal life. All the covenant promises of God are eternal, notwithstanding they are clothed in the garments of time, in order that we may apprehend them. They are also personal to every believer of every nation under the heaven, and the unbeliever, though he be of Abraham's seed in the flesh, can have no portion of their inheritance. The holy covenants on the Lord's part will be redeemed and discharged in the day of the Lord Jesus, with the resurrection of the dead and in the kingdom of heaven. The promised riches of the inheritance have a name of this world that we may by faith embrace them, and they have their place in the habitable world to come in order that their possessors may enjoy them for ever. "Therefore the redeemed of the Lord shall *return* and come with singing unto Zion, and everlasting joy shall be upon their head" (Isa. li. 11), which can never be in this creation. These "heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall perish in like manner. But my salvation shall be for ever, and my righteousness shall not be abolished." Isa. li. 6. One having a good promise looks for its redemption in the time and the place set forth in the promise. Abraham and the saints before and since Abraham have such a promise, which they received in this

world by faith, and with one consent they looked for its redemption, not in time, but in eternity; not in this evil world, but in a better country, in a better resurrection unto eternal life in the new earth under brighter skies. They looked for a city which God hath prepared for them. All the heirs with them of the same promises sojourning here "have no continuing city, but we seek one to come" (Heb. xiii. 14), "whose builder and maker is God. Wherefore God is not ashamed to be called their God, for he hath prepared for them a city." Heb. xi. 10, 16. Some men rejoice to visit Palestine in expectation and under the impression of seeing the holy land. They find a vile and desolate region instead. Men very well know, yet fail to consider, that Abraham and the saints dwelt there when it was clad with verdure and with flocks and herds, yet *they* did not see the holy land, they did not set foot in the heavenly country. They dwelt in tabernacles, not so much as once lodging in the city of the great King, who himself in this world "had not where to lay his head." In the restored earth the hope of the promise will be realized under His sceptre in whom "all nations of the earth shall be blessed." Emmanuel's kingdom shall be "in earth, as in heaven." "At that time they shall call Jerusalem the throne of Jehovah, and all the nations shall be gathered unto it, to the name of Jehovah, to Jerusalem; neither shall they walk any more after the imagination of their evil heart." Jer. iii. 17.

THE COVENANTS SEVERAL, THE INHERITANCE ONE AND
PERSONAL.

The covenants made with the fathers in Canaan and with their children in the wilderness are, as we have seen, in the singular form, made with the individual person, *thee*, and not with the nation only, or the race collectively. Through Jesus, the Surety of the covenant, it belongs to a chosen people of faith, who every one for himself conscientiously receives and obeys the covenant. The covenant is one, though made with many. The parties to it

are the same—God the Giver and man the believer. The conditions are the same—obedience through life's pilgrimage; and by grace the inheritance is the same—everlasting possession of the land of peace and of never-failing bliss, whose King is the Lord, the God of Abraham, the God of Isaac and the God of Jacob, whose people are all righteous, are called and chosen, "not of the Jews only, but also of the Gentiles" (Rom. ix. 24), and whose land of promise is not on the shores of time and the waters of death, but in new heavens and a new earth, where they drink "the pure river of the water of life, clear as crystal," and they eat of the fruit of the tree of life on either side of the river, "which yielded her fruit every month."

THE COVENANTS INCLUSIVE.

Whether the promise respects the land, it includes the people, the King and the eternal life with the land; or whether it respects the people, it includes their king, their country and their immortality; or whether it respects the King, the seed of the woman and the seed of Abraham, it includes also the realm of the whole earth, and the chosen people, and the "life hid with Christ in God." Either one of these four—the life, the land, the people or the King—being given in the form of the covenant, the analogy of faith demands the other three, as it is impossible to have an everlasting kingdom without a king, a people, and a country all of life everlasting. Thus the promise, like the faith, is the same to every believer, not for a kingdom of this world which perishes, but for the everlasting kingdom of the saints in Jesus and the resurrection, typified in this world by the kingdom of the house of David.

THE JEWS IN THEIR HOPE OF THIS WORLD DO ERR.

The Jews do not so understand the promises. The Jews confidently expect their inheritance in this world. They are in every nation looking for the recovery and for the endless posses-

sion of Canaan in the right of their fathers, while, by the very terms of the covenant, those fathers were strangers in the land, and had no inheritance in it. The words of the covenant to the fathers are plain. They had no everlasting possession in this world. Their children, who renewed the covenant at Sinai and fell and were buried in the wilderness, had likewise no inheritance in Canaan. Their children, however, renewed the covenant of their fathers at the river Jordan, and crossed into the land of Canaan for a temporal possession, such as the fathers had. That is, they lived and died and were buried therein for successive generations, till the days of Shalmanezar and of Nebuchadnezzar, but neither the nation nor any individual of it had that everlasting possession secured to the heirs of promise by the covenant. They are not cut off from the inheritance by death from generation to generation, any more than Abraham and Isaac and Jacob were cut off by death. Such as are faithful with the fathers will in eternal life inherit with the fathers, according to the covenant in Jesus and the resurrection. They will return and come with Abraham and all the saints, "vessels of mercy which God had afore prepared unto glory, even us whom he hath called, not of the Jews only, but also of the Gentiles." Rom. ix. 23. All will return under our Jehoshua, and enter with him into the everlasting possession of the city and the kingdom of God. Doubtless great numbers of Abraham's race, who have laid their bones in all lands, still died in the faith of Abraham's God, and will be gathered into Abraham's great inheritance. "God hath not cast away his people which he foreknew," but, as in the days of Elias, even "at this time also there is a remnant according to the election of grace." Rom. xi. 2, 5.

THE SEED AFTER THE FLESH NOT CHOSEN.

Neither Jews nor Christians following *after the flesh* embrace the faith of Christ crucified and become dead to this world, with

Christ for the hope of the eternal world to come. Both Jews and Christians after the flesh seek for an inheritance of the riches and glory and empire of this world under the covenant promises. The Jews claim it against the Gentiles, the Gentiles claim it against all the world, and many a follower of the faith after the flesh assumes with success to wield the sword of the Spirit for the crown of this world's glory. The Scriptures take no sides with the Jews after the flesh, according to our interpretations. The Scriptures are wholly on the Lord's side, who said, "Do not think that I will accuse you unto the Father. There is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me, for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" John v. 45. The Jews of that day were, in their interpretation of the holy promises, blinded, as multitudes are still, by the god of this world and by the hope of its power and glory. They mistake the covenant promises, as Abraham might have naturally done, by taking Isaac for Emmanuel, the seed of promise, in whom all the families of the earth shall be blessed. To save him from this very error, Abraham perhaps was called to sacrifice his son; "and he that received the promises offered up his only begotten son, of whom it was said, In Isaac shall thy seed be called, accounting that God was able to raise him up even from the dead, from whence also he received him in a figure." Heb. xi. 17.

They who follow God's truth in Abraham's faith are heirs of Abraham's promises, though Gentiles born; while they that distrust his truth spoken by Moses and the prophets, because of things in it hard to be understood, these are not the children of Abraham, though born of his flesh. They are rather the friends of the prince of this world, perverting the holy promises from the hope of a heavenly country with everlasting possessions, to the hope of a temporal inheritance for generations in the flesh yet to be born into this world.

THE GLORY TO COME DEPICTED IN THE GLORY NOW HERE.

Moses and Isaiah, together with all the prophets, the Psalms and the Apocalypse, are full of bright pictures set before us for the blessed hope of our inheritance in eternal life, and the Gospel is good news of this great salvation coming at hand. Moreover, the Gospel brings this eternal life to the light of this world, and to the vision of mortal eyes in the resurrection of Jesus Christ from the dead, who said: "I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, ye may be also." John xiv. 3. All the holy prophets employ the most striking symbols of this world's glory to set forth the blissful fields, the joyous mansions, the holy city and the heavenly country of the redeemed. "And they shall say: This land (*arets*, אֶרֶץ) that was made desolate is become like the garden of Eden, and the waste and ruined and desolate cities are become fenced and inhabited. I will increase them with men like a flock, as the holy flock, as the flock of Jerusalem in her solemn feasts. So shall the waste cities be filled with flocks of men. And they shall know that I am the Lord." Ezek. xxxvi. 35-38. In those days the Lord will make a new covenant with his people—"a covenant of peace with them; it shall be an everlasting covenant with them." "I will put my law in their inward parts and write it in their hearts, and will be their God, and they shall be my people."

The covenants of promise written on tables of stone are offered to our faith and obedience in the language, types and symbols of the ancient chosen people. Nevertheless, they are promises of salvation, body and soul, to the children of God, gathered out of all nations, and they are to be inherited by all Christ's followers, in the promised earth of the new creation which the patriarchs sought. For when God promised and blessed them, they understood that he would bring them "into the deathless and sinless world to come."—*C. Mather*. And so did their children in the

wilderness, journeying toward the land of milk and honey, know in their heart that the promise had respect to a better country and a more lasting possession than belong to this world. They knew and must have understood, as Paul did, and also they themselves allowed, that the promise to them, as to their fathers, was twofold, embracing eternal inheritances symbolized in the Canaan beyond Jordan.

CHILDREN COMPREHEND, AND IN MANHOOD ERR.

In all ages Christian poetry makes us gladly familiar with the Jewish symbols for our joyful hopes. The green fields, the running brooks, the flowers and flocks and rich fruits of the land of Canaan are types of the heavenly country toward which we journey through life, until we pass over the river into the great inheritance of the promised land, *arets*. The children understand this, which when they become men they are too apt to reject as mere *poetry*, when they should lay it to heart for the reality it signifies. The holy Scriptures liberally supply their readers with spiritual, simple and substantial food for the mind and heart. Common people seize upon it with avidity; they understand and enjoy it, while many learned reject it, being puzzled with mysterious and scientific arguments. The glorious gospel is everywhere best preached, after the pattern of our Lord, by fixing the hope of the promise where the Scriptures always place it, on mother earth, in a heavenly country of hills and valleys, streams and fountains, of cities and villages, corn and wine and oil, with a joyous people freed from toil and sorrow, from sin, pain and death, in the kingdom of God to come on the earth.

After this manner the proportion of faith is preserved, and the testimony of Jesus is discerned in the spirit of prophecy from Genesis to the Apocalypse. The Scriptures adapt their teaching to the twofold nature of man, while they present the hope of the promise of *eternal* life to every believer in symbols of this *dying* life, even eternal life in the holy land of promise,

where no one can come, except in this mortal life he follow the Captain of our salvation through reproach and suffering, even through the gate of death and the grave, into the heavenly country, of which country it is written: "He that sat upon the throne said, Behold, I make all things new." Rev. xxi. 5.

ALL THINGS NEW UNDER THE COVENANT PROMISE.

In "all things new" lies the promised land, אֶרֶץ, that better country which the fathers sought. When will their children learn to seek it there also? When will the heirs of faith have sense to perceive and to understand that their inheritance is not in this mortal life, bearing the cross with the Crucified, but is in eternal life with the glorified Captain of our salvation? When will the heirs of Abraham's promises, both Gentiles and Jews, learn to look for their promised possessions in the heavenly country, and not in this land of death?—to look where all things are new in the city of foundations whose builder and maker is God? When will the wise, the learned, the devout cease to set their heart on this Jerusalem of the Moslems?—cease to build their hope of God's everlasting covenant promises on the sands of time? When will the churches cease from man, whose breath is in his nostrils, and from this sinful kingdom and its prince, doomed to destruction from the presence of the Lord, "when he ariseth to shake terribly the earth"? The faithful and true witness reproves his chosen disciples, saying: "O fools and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." Luke xxiv. 25. All the Scriptures speak of the restitution of all things; and of the seed of the woman who shall break the sceptre of the god of this world; and of the seed of Abraham in whom all nations shall be blessed; and of the Son of God, to whom "the LORD hath said, Thou art my son, this

day have I begotten thee. Ask of me, and I shall give thee the heathen (the nations) for thine inheritance, and the uttermost parts of the earth for thy possession." And yet both Jews and Christians have to learn that their portion of inheritance is with Abraham, with Jesus the Christ of God, not in this world of corruption and death, but "in the regeneration," in *the all things new*, "in the heavenly country" of the resurrection unto a glorious inheritance of everlasting possessions in the coming kingdom of God.

THE EVERLASTING GOSPEL TO EVERY CREATURE.

The Abrahamic and Mosaic covenants are one and the same everlasting gospel preached in Eden and in all the world to this day. They were made at different times, under different circumstances, but they had the same God for their Author, and the same children of God by faith for their heirs, and the same heavenly country for their inheritance of everlasting possession, offered under the symbol of Canaan for a present and visible sign of the future and invisible "all things new." These holy covenants were not from the beginning made with the natural seed of Adam or of Abraham; they were freely given to all, but made with them alone who accepted them—made with the seed of promise, as with Abel and Enoch, with Abraham and Jacob, and with the Son of God. Neither were they made with the seed of faith collectively, except in Christ the Head of the body, but they were and they are made with each believer individually who enters into the covenant, saying: "Unto *thee* will I give the land of Canaan, the lot of your inheritance" (1 Chron. xvi. 18), for an everlasting possession. Every one enters for himself into the covenant with the Lord God, and "every one of us shall give account of himself to God." Rom. xiv. 12.

The analogy of the faith is uniform and complete from Abel to Moses and to this day. It looks through and beyond things visible which are temporal, to behold things not seen which are

eternal. It accepts the testimony of Jesus in the spirit of the covenant promises, no less than in the holy prophecies. The covenant alike, with the fathers and with the children, embraces Jesus Christ and his people and the promised land and city which the fathers sought, and which neither they nor their children have yet received (Heb. xi. 40), but they shall have hereafter, with Paul, who said: "Men and brethren, I am a Pharisee, the son of a Pharisee; *of the hope and resurrection of the dead* I am called in question." Acts xxiii. 6. The hope of the promise is the hope of Israel, *i. e.*, "the hope and resurrection of the dead," unto life everlasting in the promised land.

The covenant and the oath are for him that enters into the covenant before the Lord, and the everlasting inheritance is secure to every one that obeys the covenant through Christ our Surety. It is personal, not with any family, tribe or community according to the flesh. It is with the man, woman and child who comes to God in Christ, even "with *him* standing here, and *him* not standing here," to this day, and Israel's hope of the inheritance is in the all things new with Jesus and the resurrection.

THE BOOK OF COMMON PRAYER.

The English and the American Prayer Book of the Prot. Epis. Church shows the mind of the Reformers concerning the kingdom and people of God our Saviour preached in the gospel. In the *Venite*. "Let the whole earth stand in awe of him: for he cometh, for he cometh to judge (rule over) the earth, and with righteousness to judge (or govern) *the world*, and the people with his truth." Ps. xcvi. 13.

Benedictus. "The God of *Israel* hath visited and redeemed *his people*, and hath raised up a mighty salvation for *us*; as he spake by his holy prophets which have been since the world began, that *we should be saved from our enemies*," etc. Luke i. 68.

Jubilate. "Be joyful in God, all ye lands. We are his people and the sheep of his pasture." Ps. c.

Creeds. "He shall come to judge (reign over) the quick and the dead, with forgiveness of sins, the resurrection of the body and the life everlasting, whose kingdom shall have no end."

Versicles. "Make thy *chosen people* joyful: O Lord, save thy *people*," even us now before thee.

Deus misereatur. "Thou shalt judge the people righteously and govern the nations upon earth. Then shall the earth bring forth her increase, and God shall bless us, and all the ends of the world shall fear him." Ps. lxxvii. 4, 7.

Magnificat. "He hath holpen his servant *Israel*, as he promised to our fathers, to Abraham and his seed for ever." Luke i. 54, 55.

No one can suppose these chants are put in our mouths to sing in behalf of the Jews particularly, or that the prayer, "Thy kingdom come, thy will be done in earth," is offered in behalf of the reign of the Jews in this world. The reformers, both German and English, have left no room to doubt their views on this subject. The Augsburg Confession declares for the Germans that "they condemn those who circulate the Judaizing notion that prior to the resurrection of the dead the pious will engross the government of the world, and the wicked be everywhere oppressed." *Aug. Con., Art. 17.* And the English declare in the Articles of Faith, Ed. VI., A. D. 1552, that "they who seek to restore the millenary fable are opposed to the Holy Scriptures and plunge into the ravings of Judaism." I am not aware that the reformers, either German or English, had the least idea of the prolongation of the race of Adam after the Lord's coming to judgment, or of the coming of the Lord at any time to restore the carnal Jews to this Jerusalem. So far as I understand them, they had no conception of another dispensation to come between this and "the dispensation of the fullness of times in the kingdom of God," neither did it come into their mind that the Adamic race should continue to propagate through the Jews and their Gentile brethren, after the Lord comes.

CHAPTER IV.

THE COVENANT PROMISE TO DAVID.

Visible and temporal pledges of unseen and eternal realities. The covenant promise to David. A throne and a seed to sit in it for ever and ever. The Jews' interpretation. David's Son and Jerusalem twofold. Are Israel of the faith, or of the flesh? The realm of the Son of David the whole earth. Similarity of the holy covenants. Focus of the promises in Jesus, "Yea, and in him. Amen." Mysteries revealed harmonize with plain things. Made plain in Christ. The word of the kingdom. Conversion of Jews. The Israel of promise to move no more.

VISIBLE PLEDGES OF ETERNAL REALITIES.

THE Scriptures contain covenant promises of the great salvation in a twofold form, corresponding to our twofold nature; first the natural and afterward the spiritual man. The promises and the prophecies are set forth in the garb of time before all eyes, for faith the more readily by them to grasp the promise of the inheritance of eternal life. The promises of Scripture offer a boon in time as an earnest and a voucher for the great inheritance in eternity. At first they are both addressed to the hearer's faith, the one of eternity so wrapped up in one of time that the unfolding of the temporal promise proves the truth of the word, and provides material of hope by which the believer can grasp the eternal realities.

This law of interpretation is verified in the promise of the seed of the woman before the first-born of woman came into the world. Again, in Ishmael, the type of Abraham's seed according to the flesh, and in Isaac, Abraham's heir, and the type of the true seed which is Christ. The same law governs the promise of the land to Abraham in which he dwelt, while he and the

heirs with him of the same promises looked for a city of habitation in a better country. The same law is stamped on the face of the covenants at Horeb and at the Jordan, where Israel, with the land of Canaan lying before them, individually covenanted for its possession as the land given to their fathers—a temporal pledge in hand for the everlasting possession of the heavenly country to come. The covenant promise to David follows the same law, presenting to David, to Israel and to all believers eternal inheritances of the resurrection life under the symbols of temporal blessings, future at the time the promises were announced. Under the veil of his son Solomon, not yet begotten when the promise of his successor to the throne was made, and under the veil of his temporal dominion over the twelve tribes of Israel, there plainly appear in the covenant to David, Jesus, the Son of David, and also his everlasting throne in the holy city, New Jerusalem, over the holy people, “even us whom he hath called, not of the Jews only, but also of the Gentiles,” unto the inheritance of eternal life. Rom. ix. 24. So the Lord Jesus came in the flesh, and dwelt a stranger and a pilgrim in the temporal land, “and being put to death in the flesh, but quickened by the spirit,” “he rose and revived that he might be Lord both of the dead and the living.” “Declared to be the Son of God with power according to the spirit of holiness by the resurrection from the dead,” “unto them that look for him shall he appear the second time without sin unto salvation,” “whose kingdom shall have no end.”

THE PROMISE TO DAVID.

The covenant was given to David under the following circumstances: Having overcome all his enemies and gained peaceable possession of the kingdom of all Israel, David built for himself a house of cedar, at the same time the ark of the covenant with the Shekinah beneath the wings of the cherubim was sheltered in a tent, as it had been from the days of Moses. Reflecting on

this state of things, "the king said unto Nathan the prophet, See, now, I dwell in a house of cedar, but the ark of God dwelleth within curtains." 2 Sam. vii. 2. And he vowed, "Surely I will not come into the tabernacle of my house, nor go up into my bed; I will not give sleep to my eyes, nor slumber to my eyelids, until I find out a place for the Lord, an habitation for the mighty God of Jacob." Ps. cxxxii. 2.

To this zeal in his service the Lord sent a reply by the mouth of Nathan the prophet, assuring David "of a great name, like unto the name of the great men that are in the earth. Moreover, I will appoint a place for my people Israel, and I will plant them that they may dwell in a place of their own, and move no more, neither shall the children of wickedness afflict them any more, as beforetime. Also the Lord telleth thee that he will make thee an house. And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will establish the throne of his kingdom for ever. And thy house and thy kingdom shall be established for ever before thee; thy throne shall be established for ever." 2 Sam. vii. 9-16.

THE CASKET OF TIME.

In the person of Solomon, after David slept with his fathers, the Lord did set up one who was born after the promise was made to David. The Lord did establish his kingdom, and Solomon built a house for the Lord. Yet this visible fulfillment was the earnest of the eternal covenant promise. Solomon was the present pledge of the remote and invisible Son of David, Jesus Christ, who builds in the heavens a holy temple, of which he is himself the chief Corner-stone, "in whom also ye are builded together for a habitation of God through the Spirit." Eph. ii. 20-22. And "thy people Israel, to be a people unto thee for ever," are "the children of God, being the children of

the resurrection." And the throne of his kingdom is the kingdom of heaven, preached in the Gospel and prayed for to come in the earth, for the inheritance of the blessed in eternal life.

The temporal throne of David shows the visible fulfillment of the promise in the person of Solomon and his line, even to the captivity in Babylon, when that temporal throne disappeared from among the nations for ever. The royal family continued, but the children of Israel from that day have abode "many days without a king and without a prince" of David's line. So far as concerns this world, the house of David is lost, as well as his throne. No one of his lineage is known among the children of men. The throne, the kingdom and the house of David have passed from this world. We turn from the broken casket of the temporal promise to admire the bright jewels contained in its now open folds, revealing to our believing eyes the coming reign of God in this earth.

THE JEWELS OF THE COVENANT.

The temporal portions of the promise were visibly fulfilled in Solomon and in his temple and in his royal house, but the eternal portions neither are nor can be fulfilled in this transitory world. For David, when transferring the throne to Solomon, said, "My son, it was in my heart to build a house unto the name of the Lord my God. But the word of the Lord came to me, saying, Thou hast shed blood abundantly, and hast made great wars. Thou shalt not build a house unto my name, because thou hast shed much blood upon the earth in my sight. Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about. For his name shall be Solomon (Peace). And I will give peace and quietness to Israel in his days. He shall build a house for my name. And he shall be my son, and I will be his father; and *I will establish the throne of his kingdom over Israel for ever.*" 1 Chron. xxii. 7. This is he of whom the psalmist speaks, saying, "I

will set his hand also in the sea and his right hand in the rivers. Also I will make him my first-born, higher than the kings of the earth. His seed will I make to endure for ever, and his throne as the days of heaven. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever, as the moon, and as a faithful witness in heaven." Ps. lxxxix. 25-37.

The jewels of the covenant are: I. A throne, and a son to sit in it in quietness and peace for ever. II. A realm and people for the seat of that throne. III. The immortality of the people of that realm. These three, the King, the realm and people, in this temporal form, have passed away, and again they are yet to come in their eternal form. For "I will establish the throne of his kingdom over Israel for ever." This King is the Son of God. His realm is the regenerate earth, with the incorruptibility of the resurrection and all things new. And his people are Israel, not of the flesh which perishes, but of the faith and of eternal life in Jesus and the resurrection. We consider these three features of the covenant.

THE THRONE AND SEED TO SIT IN IT.

I. The throne and the seed of David intended in the covenant belong to the earth. David had the seat of his power where his honor dwelt, his royal throne in Jerusalem. During seven years he reigned over Judah in Hebron. When he was crowned over all Israel, he removed from Hebron to Jerusalem. There was the throne of his kingdom established, but not "for ever." Under Rehoboam his grandson, Israel revolted from the throne of David, and never returned to it. Seventy-three years, therefore, was the throne of David established over Israel, and from the time of Saul's death to the overthrow of the throne by Nebuchadnezzar, David's house reigned four hundred sixty-seven years over Judah, and from that time, now twenty-four hundred years, has

ceased. Then it was *not* the throne of the kingdom of David, the son of Jesse, which the Lord promised to establish "over Israel for ever." Was the throne of David's son Solomon meant in the promise? Solomon reigned only forty years over Israel, after which his kingdom extended in his successors over two tribes of Israel, Judah and Benjamin only. Therefore this throne of David's kingdom was established over Israel at the most eighty years, and cannot be the one intended in the covenant.

How then? The Solomon, the Prince of peace, named in the covenant (1 Chron. xxii. 9), is both the Son of David and the Son of God; is both David and Solomon together in one, even Jesus. David means Beloved. The voice from heaven said of Jesus, "This is my beloved Son"—ὁ υἱός μου ὁ ἀγαπητός—my Son, the Beloved, *i. e.*, the David. These words in the Greek are the very same in Matt. iii. 17 and xvii. 5; in Mark i. 11 and ix. 7; in Luke iii. 22 and ix. 35, and in 2 Pet. i. 17.

Whether this perfect uniformity of the name, seven times repeated in the Greek, means anything else or not, it means, "My Son, the Beloved," the David. Solomon means peace, but Solomon the son of David was not "the Prince of peace." Therefore we look beyond Solomon for the heir of the everlasting covenant.

GENTILES' AND JEWS' INTERPRETATION.

The Jews believe that the coming Messiah is the Son of David intended in this covenant, one of whose titles is the Prince of peace. Christian believers hold with the Jews, and further, that Jesus is the Messiah, and is coming again in glory to take the throne of his kingdom over the Israel of faith for ever. Both Gentiles and Jews agree that David and Solomon named in the promise are types of the true heir; that the Messiah, the Lord's Christ—*i. e.*, Anointed—is that coming King, the throne of whose kingdom shall be established over the house of Israel for ever. Gentiles and Jews, however they differ on the person of the King,

agree that he will be the Christ of God, born of David's line and of Abraham's seed, which shall crush the serpent's head and destroy his power, even Messiah foretold in all the holy prophets.

By common consent, Solomon fulfilled the covenant promise to David in the temporal and proximate sense, while the ultimate and eternal sense remains yet to be fulfilled. Solomon was dead and buried before this Psalm of Ethan the Ezrahite (Ps. lxxxix) was written. Therefore Solomon, the son of Bathsheba, could not have been intended in any sense of this Psalm, neither could any other one of David's sons or of David's line have been intended, except the acknowledged Son of David and of God in the person of Christ. Every reader assents to this plain fact. Nevertheless, some interesting and important circumstances gather around this fact which require proof. No question can be made among Christians whether Jesus is the Christ, but great question is raised over *the place of his throne*, and over *the people of his realm*, and over *the eternity of his kingdom*, whether his throne shall be in the Jerusalem of this world? Whether his chosen people Israel be the Jews according to the flesh of Abraham? And whether his promised kingdom over the *earth* be temporal or eternal?—a kingdom to perish with this world, or to abide "world without end"? These are questions interesting in themselves and important in their relations. On their decision the prospects of this world depend, with the faith of the gospel, and the hopes of the churches, and the meaning of the holy promises.

THE LITERAL SENSE.

Having examined the promise to David in a general way, I further search the covenant promise particularly in the above mentioned questions, relating to JESUS and his *throne*, his *realm* and *people*, and the *eternity* of his kingdom. I. Admitting, as all Christians do, that Jesus, the Son of David, is the *promisee* of the everlasting covenant to David, the first question regards the

place of his throne, "whether the throne of his kingdom shall be in Jerusalem of this world or not." The Jews, who take the affirmative, maintain it by the so-called literal sense. I maintain the negative by common sense, by the literal sense and by the spiritual sense. Not Solomon, but Jesus Messiah, is the Son of David, both in the temporal and in the eternal sense, and therefore Jesus is the Son of David in the true *literal*, spiritual and common sense, and his throne is in the literal holy Jerusalem.

Solomon, the son of David, had his throne in this Jerusalem and there built the temple in the proximate literal sense. But he was not the promisee of the covenant in its ultimate literal sense, neither was his throne, nor his temple, nor his Jerusalem, the throne, the temple or the city of "the great King," in the common sense nor in the *literal sense of the spirit*, which is the ultimate sense of the covenant promises.

Solomon literally and visibly reigned on the throne of his father David forty years in Jerusalem over the twelve tribes of Israel. The promise of the covenant is that the Son of David shall *literally and visibly* sit upon "the throne of his father David, and he shall reign over the house of Jacob *for ever*, and of his kingdom there shall be no end." To our understanding, the Lord Jesus is, more than Solomon, the *literal promisee* of the covenant. The throne of his kingdom will also be the *literal* throne of the promised kingdom over Israel, whose throne alone shall be established *for ever*. The eternity of the throne marks the identity of Jesus and the Promisee, to the exclusion of Solomon and all other temporal kings. The righteous branch raised unto David, and the King that "shall reign and prosper, and shall execute judgment and justice in the earth," whose name "shall be called, the Lord our righteousness" (Jer. xxiii. 5), is *literally* the Son of David, and shall reign and execute judgment on the throne of David as literally as Solomon himself, if I mistake not. "For unto us a child is born, unto us a Son is given; and the government shall be upon his shoulders, and his

name shall be called, Wonderful, Counselor, the Mighty God, *the Father of the everlasting age*, the Prince of peace. Of the increase of his government and peace there shall be no end upon the throne of David and upon his kingdom, to order it and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." Isa. ix. 6. This was written centuries after the death of Solomon. Many like passages are literal interpretations of the holy covenant made with David. In our Lord Jesus Christ, therefore, God "hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David, as he spake by the mouth of his holy prophets, which have been since the world began." Luke i. 68.

If these passages be not enough literal, there are many more noted in the Scripture of truth to prove that our Lord Jesus Christ, the literal son of David, is the literal heir of David's covenant promise of a son to sit for ever on David's throne. And hence we conclude that Jesus Christ, and not Solomon, being the principal heir of the covenant promise of a throne established for ever, and given to David;—so the believers and followers of Jesus in "the hope and the resurrection of the dead," and not the Jews in the flesh, are the *people* of whom God in the covenant declares, "Moreover, I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more as beforetime." Were Solomon the principal heir, the Jews might well be the sole heirs of the covenant with him, but seeing they have been long and often moved about and afflicted, and that our Lord Jesus Christ is the heir, the Israel of faith know by the holy Gospel that "we Gentiles are joint heirs with Christ, if so be that we suffer with him, that we may be also glorified together" (Rom. viii. 17) in the new creation.

DAVID'S SON AND JERUSALEM TWOFOLD.

While the promise holds in a twofold form to two literal sons of David, the one in a temporal, the other in an eternal, sense, both literal, it likewise holds in a twofold form to two Jerusalems, one temporal, the other eternal; the Jerusalem of time for the temporal throne, and the Jerusalem of God, "that great city, the holy Jerusalem descending out of heaven from God," for the eternal throne, both *literal*. The "Jerusalem which now is, and is in bondage with her children," was the seat of the temporal throne, but Jerusalem which is above is free, "having the glory of God, and her light like unto a stone most precious"—"Jerusalem above," is the seat of the eternal throne. That is "the city of the great King;" that is "the city which hath foundations, whose builder and maker is God" (Heb. xi. 10), that is the city for which Abraham looked, and for which his seed should look. In the New Jerusalem, God "hath prepared his throne for judgment, and he shall judge the world in righteousness, he shall minister judgment to the people in uprightness." Ps. ix. 7. "Jerusalem is builded as a city that is compact together, whither the tribes go up. For there are set thrones of judgment, the thrones of the house of David." Ps. cxxii. 3-5.

Two Jerusalems are "noted in the Scripture of truth." To the inhabitants of one it is spoken: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, until ye shall say, Blessed is he that cometh in the name of the Lord." Matt. xxiii. 37. To the expectant heirs of the other it is said: "Awake, awake; put on thy strength, O Zion, put on thy beautiful garments, O Jerusalem! Shake thyself from the dust; arise and sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion." Isa. lii. 1. "O Jerusalem, that bringest good tidings, lift up thy voice with strength, lift

it up: be not afraid: say unto the cities of Judah, Behold your God; behold the Lord God will come with strong hand, and his arm shall rule for him. Behold, his reward is with him, and his work before him." Isa. xl. 9.

Here are evidently two Jerusalems, or, if the reader prefers, two conditions of Jerusalem, one present, fallen, down-trodden, in bondage and passing for ever away; the other future, raised from the dead and exalted to heaven. For Jerusalem, the holy city, is built not of brick or marble, but of gold and precious stones, is built not on earth, but in heaven. Jerusalem above is not so lustrous for its streets and gates as for its King and inhabitants. The living population constitute the city. "And they shall call them the holy people, the redeemed of the Lord. And thou shalt be called *sought out*; a city not forsaken."

ARE ISRAEL ELECT OF THE FLESH OR THE FAITH?

II. The first question raised is already settled in the negative—viz., whether the place of the promised throne of Messiah, the Son of David, shall be in the Jerusalem of this world or not. The second question, whether the chosen people, the Israel over whom his throne is to be established for ever, shall be Jews according to the flesh of Abraham or not, has been concluded in the negative. But as the Jews confidently take the affirmative, and some earnest and beloved Christians with them, it seems good again to take the negative more decidedly.

The Jews maintain the affirmative as before by the letter of the Scriptures. We maintain that by the letter of the Scriptures there are two races in this world. To one the eternal promises belong, and not to the other, wherever their realm may be. To the Scribes and Pharisees coming to his baptism, John said, "O generation of vipers, who hath warned you to flee from the wrath to come?" This might seem to be wantonly severe did we not consider by whom it was spoken, and that they to whom it was spoken did not cease from poisoning the mind of the multitude

till they all cried out upon the Lamb of God, "Crucify him! crucify him!" And knowing that they sought to kill him and would not rest till they had effected their purpose, the blessed Jesus said to them plainly, "If ye were Abraham's children, ye would do the works of Abraham; but now ye seek to kill me, a man that hath told you the truth, which I have heard of God. This did not Abraham. Ye are of your father, the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, for there is no truth in him." John viii. 39-44. These "murderers" were Jews after the flesh.

It must be conceded, therefore, that "they are not all Israel which are of Israel." The literal Israel of God are a holy people, which these were not. "For he is not a Jew who is one outwardly, neither is that circumcision which is of the flesh; but he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter." Rom. ii. 28. "For the letter killeth, but the spirit giveth life." 2 Cor. iii. 6.

Some say that, this being true, which they do not deny, "the chosen Israel are still children of Abraham only, in both his faith and obedience, his flesh and his works." The Scripture affirms, to the contrary, "that they which are of faith, the same are the children of Abraham. So, then, they which be of faith are blessed with faithful Abraham." Gal. iii. 7. There is abundance of Old Testament Scripture to stop the mouth of the Jews, but if this Scripture does not satisfy Christians of our equal rights, as citizens of the commonwealth of Israel and of the household of God, it is not worth while now to spend more time, seeing that such insist on the superior promises and privileges of the Jew, whereas the Scripture declares, "There is no difference between the Jew and the Greek." Rom. x. 12. And "of a truth God is no respecter of persons." Acts x. 34; Rom. ii. 11.

Therefore, we conclude that the Israel over whom the throne of the Son of David shall be established is not a family of the

flesh, but of the faith, of Abraham. As it is written, "For ye are all the children of God by faith in Christ Jesus. There is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female, for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. iii. 26-29), to the inheritance under Abraham's holy covenant.

THE REIGN OF THE SON OF DAVID.

III. We come now to the third question, whether the kingdom given by the covenant promise to the Son of David is a temporal or an eternal kingdom on the earth.

This would seem to be an idle question but for the widespread disposition, even among the learned, to understand "for ever" in a temporal sense, and, oh shame! not excepting from that sense the coming kingdom and reign of the Son of God in the earth which is declared to be a kingdom of everlasting life (Matt. xxv. 34, 46), "his throne as the days of heaven; as the sun before me, it shall be established for ever as the moon!" And notwithstanding it is written: "There was given him dominion and glory, and a kingdom that all people, nations and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Dan. vii. 14. It is impossible for me to obtain any idea from this language short of eternity. The same idea is presented in other words, saying, "The saints of the Most High shall take the kingdom; and possess the kingdom for ever, even for ever and ever" (Dan. vii. 18)—"a kingdom which shall never be destroyed, and the kingdom shall not be left to other people: it shall stand for ever." Dan. ii. 44. This is holy Scripture, not human verbiage. This is testimony of Jesus, the Son of David, who "shall reign over the house of Jacob for ever, and of his kingdom there shall be no end." No words can express eternity if these do not. And by the analogy of faith, as well as by the

spirit of prophecy, the King and his people are the living and active constituents of the kingdom of God. It were in this light madness to suppose that either the King, the people or the heavenly kingdom which they are to constitute *shall ever cease to be*. It is repeatedly declared of the people: "I will plant them in their own land, that they may dwell in a place of their own, and move no more." "I will make a covenant of peace with them; it shall be an everlasting covenant: and I will place them and multiply them, and set my sanctuary in the midst of them for evermore." Words are wasted if these do not prove the eternity of the throne of the Son of David over the people and realm of his coming kingdom in the earth.

The kingdom, therefore, promised to Jesus, the Son of David, is not for a thousand years, or for any other number of years, but it is eternal. "Thy throne, O God, is for ever and ever." Ps. xlv. 6. "He shall reign over the house of Jacob for ever, and of his kingdom there shall be no end." Luke i. 33. Thus the three questions, viz.: 1. Whether the throne of Messiah shall be in this mortal Jerusalem, 2. Whether Israel, his elect, shall be wholly of the flesh of Abraham, and 3. Whether Christ's reign over the nations on earth shall be temporal, are each separately, literally and with good reason answered in the negative.

THE UNITY OF THE HOLY COVENANTS.

The everlasting covenant to David promises him a throne and a son to sit in it for ever, ruling over his people Israel, "that they may dwell in a place of their own and move no more." This "place of their own" is the land their fathers sought in the flesh, and which the children of the flesh still seek in all lands whither the Lord has scattered them, be they Jews or Gentiles—a land which no man has ever found or can find, not even our blessed Lord Jesus Christ, in this world of sin and death. This promise, in its visible and temporal sense, was fulfilled in Solo-

mon. In its eternal sense, it remains to be fulfilled in the eternal world to come with Jesus, the Son of David. Like the covenant with the fathers in Canaan, and with Moses and with Israel at Sinai and in Moab, this covenant with David has respect first to a temporal son and successor of David for a pledge of the covenant, and next to a Son the eternal successor to the throne of David for the discharge of the covenant. The temporal relations of the everlasting covenant are already satisfied, while the eternal relations can only be satisfied in the eternal world to come. In that eternal life which was promised before the world began, in that new creation which shall appear when these heavens and this earth for ever vanish from our eyes, in that restitution of all things which God hath spoken by the mouth of all his holy prophets since the world began, and in that eternal glory unto which the God of all grace hath called us by Jesus Christ,—the King will appear in his beauty and will reign in person over his people. “Prepare to meet thy God, O Israel!” The everlasting possessions promised to the fathers, the city and the heavenly country that they looked for, the “land flowing with milk and honey, the glory of all lands,” toward which Israel journeyed through the wilderness, “the country for which I lifted up my hand, saith the Lord, to give it to your fathers” (Ezek. xx. 42), are one and the same. They all belong to new heavens and a new earth. There “the judgment shall sit, and the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.” The covenants all unite in the world to come.’

THE FOCUS OF THE PROMISES.

The reader cannot fail to observe how beautifully all the lines of holy promise, from that of eternal life and of the restitution of all things, with the overthrow and ruin of the serpent’s power— all the lines of the everlasting covenants with the fathers, with

the twelve tribes of Israel and with David the King; all the lines of promise of new heavens and a new earth, a heavenly country and a golden city, the city of the great King; all the lines of promise to the heirs of salvation, the children of Abraham and of Christ by faith in the Son of God,—all the lines of *eternal* promise converge to a focus and meet in Jesus, the Son of David, and in the kingdom of heaven. It is beautiful to see the analogy of the faith which after this manner is illustrated in every feature with due proportion, from the beginning in Abel to the end of all things. According to this interpretation, there is no conflict in the divine purposes, no change in the plan of salvation, no respect of persons, whether Jews or Gentiles, no abiding city or inheritance of life or wealth or power “in this present evil world.” But all which the heart craves—life, health, wealth and power—are for us purchased by the blood of Christ, and offered freely and shall be given abundantly to every child of Adam, Jew and Gentile, who honestly enters into the holy covenant and strives by grace through faith to keep it honestly, waiting “for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ.” After this manner also the testimony of Jesus shines with radiant beams through the letter of the prophecies which constitute the body of Scripture, teaching and encouraging the reader to search the Scriptures in pursuit of eternal life. But after a common mode of reading, the Old Testament letter chiefly belongs to the dead past, and being dead, it killeth those who embrace it, while “the testimony of Jesus,” which is life, dwells in the letter, and is imparted by the spirit through the letter of the Old Testament, to every reader who desires that life with Jesus in his kingdom.

MYSTERIES REVEALED HARMONIZE WITH THE PLAIN THINGS.

Mysteries abound in the Word and in the works of God, but whenever they are by science or by grace brought to light, they fall in happily with the plain things both of nature and of

divine revelation. For example, in Scripture, it is a mystery that the same Jesus which came down from heaven is the Son of man which is in heaven (John iii. 13); that the Word became flesh, and dwelt among us; that the Seed of the woman and the promised Seed of Abraham, in whom all nations shall be blessed, is that "eternal life which God promised before the world began;" that being put to death in the flesh, he was quickened by the Spirit, and "he became the Author of eternal salvation unto all them that obey him;" that having a body, formed like our own, of this vile earth, he changed it into a glorified body, in which he is coming to reign over the whole earth in righteousness for ever; that having overcome death, and being exalted at the right hand of power, he should still be waiting for his enemies to be made his footstool; that having paid the ransom of the earth with his own blood nearly two thousand years ago, the time is not yet come for him to take to himself the purchased possession; that being in the glory of the Father, he should have come in the fashion of a man, even a servant, and meekly gave his own life for his enemies. These and many similar things in the Scriptures are mysteries inexplicable, but whenever the mystery comes forth to the light, it coincides perfectly with familiar truth. Who could tell the mystery of the seed of the woman before the birth of the Virgin's Son? The event explained the mystery. Who could tell the mystery of the Man of sorrows, despised and rejected of men and numbered with the transgressors? And yet the Messiah, the King of the Jews, and Lord over the redeemed earth, until the incarnation, death and resurrection of Jesus Christ, and his ascension into heaven with a promise to come again in his kingdom, explained the mystery. Who could tell the mystery of God, "that the Gentiles should be fellow-heirs and of the same body, and partakers of his promise in Christ by the Gospel," until it "is now revealed unto his holy apostles and prophets by the Spirit"? Eph. iii. 5.

EARTH A PLANET, AND NOT A FIGURE OF SPEECH.

What is man that he should lift up his voice against the Word of his Maker? Why do men make void the covenant of the *earth* for the inheritance of Christ and the saints, and substitute an ideal abode in the heavens? It is plain as words can make it that the seed of the woman is David's Son, and the heir of David's throne on this our mother earth. It is plain that the land promised to Abraham and his "seed, which is Christ," for their everlasting possession, is our earth. It is plain that the land of milk and honey, of vines, olives and figs, promised for the inheritance of the twelve tribes of Israel, must be together with the throne of David on this earth, not in its present distracted state, but in the regeneration. "The restitution of all things" includes the things which were enjoyed in paradise—to wit, a state of salvation from sin and death, together with immortality in the body and soul, and the possession and dominion of the whole earth as the garden of God, all which and more Adam by transgression forfeited and lost, and the Son of man by righteousness has recovered for them that trust in him. Were the word earth used as a *figure* of invisible realities, man should not change the figure, but hold it fast, that through things seen and temporal we may form the best conception of things eternal to be enjoyed hereafter. There is a world past, present and to come. Between the present and that to come is a difference like that between mortality and immortality, between earth and heaven; yet the three worlds belong all to this globe of earth.

Where but upon earth is the throne of David and the house of Jacob? Where else has the Lord visited and redeemed his people, and raised up a mighty salvation for us? "Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles." Rom. xv. 12. And the prophet, describing the justice, power and glory of his kingdom, says, "With righteousness shall he judge the poor, and reprove with equity for the

meek of the earth. And he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them." And with much more of the same description he concludes this topic; saying, "They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious." Isa. xi. 4-10.

However figurative this description may be, every feature of it belongs to this earth, and to no other place known among men.

ALL MADE PLAIN IN CHRIST.

It is a shame to ask who is this "Stem," and "Branch," and "Root of Jesse," that shall rise to reign over the Gentiles. Is it not the Lord Jesus? The Scripture says it is. Rom. xv. 8-12. And where does he exercise judgment "for the meek of the earth," and "smite the earth with the rod of his mouth," if not in earth? And yet how changed earth must be, when its wicked are slain by the breath of the King's lips; when the wild beasts dwell in harmony with the domestic animals; when a little child shall lead and control their gambols; when there shall be no violence, bloodshed, knavery or lawbreaking, but the whole earth shall be full of the knowledge of the Lord and obedient to his law! It is earth still, but it is this world no longer. It is the new earth of the restitution of all things. It is the better country which the fathers saw afar off, and they sought for an inheritance in it—the *promised* land given to them by will and testament deed, but not by them to be possessed until the Judge comes to execute the deed for all who have in Christ paid the

consideration. It is the holy land of promise toward which the Israel of God have unceasingly pressed through the sea and the wilderness to the banks of the Jordan, in all time since they came forth out of the bondage of Egypt. That new earth is the appointed place for the elect Israel, "that they may dwell in a place of their own, and move no more;" where the Stem, Branch and Root of Jesse, the Lord our righteousness, shall establish "the throne of his kingdom over Israel for ever." Of the glory of his kingdom over the whole earth; of its benignity to the meek and to the poor; of its just banishment of liars and hypocrites, and punishment of evil-doers; of its peace and plenty under the sceptre of that promised Seed in whom all nations shall be blessed; and of the perpetuity of his kingdom,—the psalms and the prophets continually speak in plain and emphatic terms, addressed to the faith of the hearer and reader for his hope of inheritance in eternal life. The covenant promises and the holy prophecies all gather around Jesus Christ, the covenant Head of the new creation, and concentrate in and upon his person, his people and his kingdom. We cannot sufficiently admire the analogy of the faith which connects his offices of prophet, priest and king with the chosen people gathered out of all nations, according to the righteousness of faith, and brought in him to inherit with him his kingdom in everlasting life. "Oh let the nations be glad and sing for joy; for thou shalt judge the people righteously, and govern the nations upon earth. Then shall the earth yield her increase, and God, even our own God, shall bless us; God shall bless us, and all the ends of the earth shall fear him." Ps. lxxvii. 4-7.

THE WORD OF THE KINGDOM.

Under the influence of the traditions, holy and learned men read these promises and prophecies and anthems of praise, without considering or perceiving that they relate to the earth of the resurrection for the scene of this royalty and power, this endless

glory and bliss. They correctly understand that the coming Lord will not establish the throne of his glory *in this world*, and they conclude that it will therefore never be established on the *earth*, but in some other part of the great universe. Many err, not perceiving that the covenants relate to the new earth.

“The word of the kingdom” is sown in the field of the world. The harvest, gathered in the end of the world, is to be laid up in the world to come. Both worlds are on this earth, Jesus being the Saviour of this world, and the righteous Judge and everlasting King of the world to come. He began his ministry, saying, “Repent, for the kingdom of heaven is at hand.” This word he sowed in all Galilee, and in Jerusalem and all Judea, “teaching in their synagogues and preaching the gospel of the kingdom.” “Repent, *for* (*i. e.*, because) the kingdom of heaven is at hand.” Matt. iv. 17. “The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.” Mark i. 15.

All who heard “the word of the kingdom” believed that it was the kingdom which was promised to the Son of David, and was foretold by the prophets, and is eagerly expected by the Jews to this day. Not only Herod, but all Jerusalem with him, regarded the babe of Bethlehem which the wise men from the East came to worship, as the promised heir of David’s throne in this Jerusalem. In part they were right, but they mistook the time and the place and the nature of his kingdom. They thought it was to be a kingdom of this world, whereas it is to be a celestial kingdom. They crucified Jesus as a deceiver because he avowed himself to be the Messiah, and yet disavowed the kingdom of this world. They regard him yet in the same evil light. While any Jew who with Moses and the prophets regards the promised inheritance of the fathers as belonging to this world by faith only, and in fact to the resurrection from the dead, is well prepared to become a disciple of the Lord Jesus Christ. After this manner and in this spirit our blessed Lord taught (Luke xxiv. 26, 27, 44), and his apostles also taught, the doctrine of Moses

and the prophets to the unbelieving Jews. In like manner the gospel of the kingdom of God should be preached to the Jews to-day. Too often the gospel of *their own kingdom in this world* is preached to them, of which they are fully convinced without the voice of a Gentile preacher to assure them. Even when the gospel of Messiah's advent in his kingdom is preached, the heralds too often preface it and entangle it so with the kingdom of Israel in the natural man that the Jew easily separates his own inheritance with full satisfaction, and leaves the husk to the Gentiles.

ISRAEL'S DWELLING-PLACE.

So important is this interpretation to all who labor and pray and spend strength for the conversion of the Jews and for the restoration of Israel that we look at it again as it is written: "Moreover, I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own and move no more, neither shall the children of wickedness afflict them any more, as beforetime." 2 Sam. vii. 10.

At the time this promise was made the *natural* Israel were in the land where their fathers dwelt—the land of their forefathers. The holy promise proves that the place they were then in was not the one ultimately appointed for them—that the Lord had other views than they have who suppose Israel were then dwelling in a place of their own, to "move no more." They have never yet come to that place of promised rest. In this transitory world they never will. Though in their land at that time, under the sceptre of David, their most renowned monarch, the promise secures to them a far other place than they *had then* or have had at any time since. The promise did not apply to them to whom it was first spoken, neither does it apply to any succeeding generation, except by faith. To the present and to all past generations it is impossible to fulfill the promise, either in letter or in spirit, by restoring some *future* generations to that ruined

country of their ancestors. Past and current events conspire with the proportion of faith and with the testimony of Jesus unmistakably to prove that the place appointed of God for planting Israel in peace under the sceptre of the Son of David does no more belong to the geography of this world, and to the race in the flesh, than this body of our humiliation belongs to the kingdom of glory. The appointed place is in the new creation.

THE ISRAEL TO MOVE NO MORE.

After this manner the Bible prepares the attentive reader to understand by the name *Israel*, in all the prophecies and promises, not the natural seed chiefly—not the children of the flesh, whose hearts are stayed on circumcision, whose confidence is in having Abraham to their father, and whose bosom is filled with the conceit of enjoying the kingdom of this world for ever, and all other nations their servants, and is filled also with contempt—often spiteful contempt—of the exalted Son of David, our crucified King, and of the people that worship his name. But the Israel of prophecy are they who are called of God out of all nations and chosen not after the flesh of Abraham, but after the faith of our Lord Jesus Christ. Jews and many Gentiles stumble over the word Israel because they recognize that people by the works of the law, and not by the righteousness of faith. Israel of the covenant are “a chosen generation, a royal priesthood, a holy nation”—a righteous people that walk by faith, not by sight, “which in time past were not a people, but are now the people of God.” 1 Pet. ii. 10. For the prophet Isaiah says, concerning this people, “They shall all be righteous, they shall inherit the land (earth) for ever, the branch of my planting, the work of my hands.” Isa. lx. 21. These are the Israel of God who were afflicted and tormented, scattered and peeled, by the children of wickedness aforetime;—who were tortured, not accepting deliverance, destitute, mocked and outcasts in deserts, in mountains, in dens and in caves of the earth aforetime,—which Israel

shall be recovered from the hand of the enemy and restored from the land of their captivity, their vile body changed like unto the glorious body of the Son of David, the Messiah, "and they shall return and come to Zion with songs and everlasting joy upon their heads," and shall "dwell in a place of their own and move no more, neither shall the children of wickedness afflict them any more, as beforetime."

THE HOUSE OF GOD BUILDED BY DAVID'S SON.

The covenant to David assures to him a son, "and he shall build me a house." This was fulfilled in Solomon, and some suppose is fulfilling in the visible Church. But the house which God builds is neither of dead rock nor of corruptible flesh. It is raised up neither on the sands of time nor on the mortal Peter. It is built of "lively stones" in the land of eternal life. The saints have here no continuing city. They seek one where Jesus is gone into heaven to prepare for them a city, as he said: "I go to prepare a place for you. And if I go and prepare a place for you, I will come again." He is building a holy temple in the Lord "for a habitation of God through the Spirit;" a spiritual house, built not of Jews only, but of the Gentiles also, "upon the foundation of the apostles and prophets, Jesus Christ himself being the chief Corner-stone, in whom all the building fitly framed together groweth unto an holy temple of the Lord." Eph. ii. 19, 22. The building grows where the foundation is laid, in the heavenly places. Both Gentiles and Jews constitute the temple according to the proportion of faith, and not of the flesh. But the children of the desolate and barren are "more than the children of the married wife, saith the Lord."

Such is the covenant promise of an everlasting throne unto David, and of a Son to sit in it "who shall rule over the house of Jacob for ever, and of his kingdom there shall be no end."

CHAPTER V.

THE PARABLE OF ISRAEL.

Israel a type of our common humanity. The allegory of Ishmael and Isaac. The race of the flesh and the race of the resurrection. The two mothers—the bond and the free—and the two sons. Parables, historic and prophetic. Israel's history like a Gospel parable. No parable of the infallible. Israel's backsliding. Three meanings of the word Israel. The parable prophetic. Difficulty of carnal Israel's restoration. Searched in the analogy of faith. Christendom reflected in Jerusalem. The Scriptures a heavenly mirror. Holy truth against seraphic fancies. The Jews witnesses for Christ. The result of this interpretation.

THE JEWS A TYPE OR MICROCOSM OF HUMANITY.

“A PARABLE is a narrative under which something else is figured” beyond what appears on the face of the story. Material symbols are essential to make spiritual instruction intelligible. In this necessity lies the secret of the ceremonial law given by Moses to Israel—a law symbolic of reverence, purity, sanctity, faith and spirituality in the worship and service of the invisible God, and at the same time foreshadowing the privileges and future inheritances of eternal life. The Scripture history of Israel and Judah is a live parable, in which view the whole volume of divine inspiration, from the fall in Eden to the new heavens and earth, harmonizes in every part.

In all his personal ministry the Lord Jesus Christ taught his heavenly doctrine by parables of this world, as it is written, “All these things spake Jesus to the multitude in parables, and without a parable spake he not unto them.” Matt. xiii. 34. And the Spirit testifies by the apostle of the Gentiles, saying, “Abraham had two sons, one by a bondmaid, the other by a freewoman. But he that was born of the bondwoman was born after the flesh,

but he of the freewoman was by promise, which things are an allegory. For these are the two covenants, the one from the Mount Sinai, which gendereth to bondage, which is Hagar. For this Hagar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. Now we brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the spirit, even so it is now. Nevertheless, what saith the Scripture? Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the freewoman." Gal. iv. 22.

THE ALLEGORY OF ISHMAEL AND ISAAC.

Ishmael and Isaac are allegorical of the two covenants of Abraham and of Moses and of the two races, the natural Israel and God's elect. The son of the bondwoman typifies the natural seed—Israel of the flesh—and the son of the freewoman typifies the Israel of faith—the people of God, who are the heirs of the promises by faith in Christ Jesus and the resurrection. "For they are not all Israel which are of Israel. They which are the children of the flesh, these are not the children of God, but the children of the promise are counted for the seed." Rom. ix. 6. The natural seed and the seed of promise have one father, but different mothers. The mother of the natural seed is after the flesh, represented by Hagar, the Egyptian woman, which is in the bondage of sin and corruption with her children. The mother of the seed of promise after the spirit is the Jerusalem above which is free, which is the mother of us all, the mother of "the Israel of God." Typified by Sarah, the children of the flesh are born to this world, while the children of promise are born again unto the habitable world to come, and they look for their city of habitation and their promised inheritance of the land with Abraham and with Isaac and with Jacob in the heavenly country of

eternal life. Both Jews and Gentiles shall in the faith of Christ come with the redemption of our body into the everlasting possession of "the glorious liberty of the children of God." Hence it appears, and will more fully appear, that the historical parts of the Old Testament are prophetic of human nature and of national character in all time,—are a divinely inspired allegory, or series of parables, in which, through real characters, the propensities of human nature, the thoughts of the heart and the dealings of God with former generations are recorded and set forth in lively and transparent colors, for the instruction of subsequent ages in the knowledge of God.

The matters of history truly occurred as they are recorded. The covenants of promise and of the law were actually made, and while the two mothers are typical of the two covenants, and also of this Jerusalem and the Jerusalem above, the two sons of these two mothers are typical of the two races of citizens, the natural son of the citizens of this world, and afterward the Son of promise, typical of the citizens of the Jerusalem above.

THE CHILDREN OF THE FLESH AND OF THE RESURRECTION.

To make the subject plainer, we leave out the names of the cities and throw the proposition broadly open to the whole world. Ishmael, the natural man, answers to the natural race of Adam in possession of this world; Isaac, the promised man, born "of one as good as dead," answers to the spiritual race of the second man, the Lord from heaven, who are "the children of God, being the children of the resurrection." The whole race of Adam are in similar bondage with this Jerusalem under the yoke of a conqueror, and the whole race of the second Adam shall be delivered from bondage in the resurrection unto the Jerusalem above which is of the habitable world to come. The story of these two sons and of their two mothers is an allegory, signifying by the first born the natural race, together with this Jerusalem and her children, and by the second born, the children of that

city in the world to come whose Judge and Lawgiver is "Jehovah our King, who will save us. And the inhabitant shall not say, I am sick, the people that dwell therein shall be forgiven their iniquity." Isa. xxxiii. 22. People of this world are sinners, but of that world are all righteous.

THE TESTIMONY OF THIS ALLEGORY TO JESUS.

We come now reverently to inquire whether the whole Scripture history of Israel be not indeed one series of historical pictures recorded for the instruction of all generations, no more questioning the facts of the history than the apostle does in the allegory of the two mothers, their two sons and the two covenants, but with him humbly seeking their testimony of Jesus, which animates every page of the holy oracles. The son of the bondwoman had no part in the inheritance with the son of the freewoman, but was thrust out of the country together with the mother that bare him, which is to teach that neither this world nor the children of this world have any inheritance in the heavenly country with the children of light. The son of the freewoman alone, and her seed, which is Christ, receive the inheritance promised for an everlasting possession. A certain temporal possession, an uncertain and interrupted possession of the visible Canaan, is conceded to the natural seed of Abraham, and a similar possession of this whole world to the children of men, but the children of the freewoman alone have the promise of the everlasting inheritance—the children of the faith and not of the flesh of Abraham are the "heirs of God and joint heirs with Christ." The children of the flesh continue to be, as they have been from the beginning, thrust out of possession by the last enemy, death, according to the law of the inheritance of eternal life; while the children of God by faith return and come again to their own border in Jesus and the resurrection. Such testimony to Jesus is found in this allegory. As saith the prophet Isaiah, "An highway shall be there, and a way, and it

shall be called the way of holiness. The unclean shall not pass over it, but it shall be for those; the wayfaring men, though fools, shall not err therein. And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. xxxv. 8-10.

PARABLES HISTORIC AND PROPHEPIC.

Another prophetic parable is that foretelling the ruin and destruction of the city and temple of Jerusalem, together with the end of the world. The name and form of the parable belong to the Jews and to this Jerusalem, but the instruction belongs to this generation, even to the whole race of Adam. The letter of the parable is Jewish, but the spirit belongs to all nations. Its instruction was by no means exhausted in the first forty years after it fell from our Lord's lips, with Jerusalem and its temple utterly destroyed by the Romans, but the light and the life of that parable still survives, and will continue to prophesy of the end of time till the Lord comes. Like all the holy word, it is a live parable. It foretells the end of that corrupt city and dispensation, together with this evil world, at the coming again of our Lord, both united like soul and body in one living man, that men may, while eating and drinking, buying and selling, marrying and giving in marriage, still learn to watch and to wait for the coming of the Lord, as those who would be found of him at the coming of the bridegroom ready to go in with him to the marriage.

OUR CALLING.

The Lord deals with all who hear and obey the Gospel to-day, as he dealt with the patriarchs. He calls us to leave the attachments of this world behind, and to follow him, with the promise of everlasting possessions in a better country. Setting out upon their pilgrimage of life, men are for the most part

constrained to go with Israel down into Egypt, and serve in bondage for their living. They must have corn for their children and for their cattle. Where they go to buy, there they stay, and in the honorable service of supporting themselves and families, they often, with Israel, fall into the habits and manners first, and at length into the hands, of the *Egyptians*, and, instead of pursuing their several callings for the supply of the necessaries of life, they become slaves of the world, ground under burdens too heavy to bear honestly, while they gather riches beyond their need, and build and plant for inheritance long years to come, in bondage to the prince of this world and his proud taskmasters.

ISRAEL'S HISTORY LIKE A GOSPEL PARABLE.

The testimony of Jesus is the end and object of divine revelation. The law and the prophets, the psalms and the history of Israel and of Judah, are indited by the Spirit, animated by the Spirit and sanctified by the Spirit; to take of the things of Jesus and show them unto us; to testify of Jesus, and of the works of love and mercy which he has wrought, of the life and of the land of inheritance which he has purchased and he will freely give; and of the righteous judgments which he will execute in his coming kingdom. Jesus said of the Old Testament alone, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." He made no exception of any book or part, but he made affirmation of the whole canon of the Scriptures, a book in that day as well known to Jews as to Christians of this day: "They are they which testify of me." John v. 39.

Were further proof required, it might be found both in the Old and in the New Testament. The seventy-eighth, the one hundred and fifth, sixth and seventh psalms, each is a divine parable of Israel's history, covering centuries. In like manner, the twentieth chapter of Ezekiel teaches the history of Israel, as a holy parable, from the time of Abraham to the captivity of

Judah in Babylon. The record of facts is an allegory fraught with instruction to the life, showing the Lord's merciful dealings with our fallen race, and also the profane and idolatrous manners of the Jews and of the Gentiles. Thus we are presented in the history of the Jews with an epitome of the history of mankind, a mirror of the vain, rebellious and stubborn heart of the natural man in all ages of the world.

NO PARABLE OF THE INFALLIBLE.

The national calamities visited upon the Jews and upon the surrounding nations are a true history, teaching the kings and princes of the earth to fear and to serve the only living and true God, while the destruction of the Canaanites, and the subsequent expulsion of Israel from the land polluted by their transgressions, are a parable of warning to all men, even the most favored and exalted, not to presume on their near relation to Christ, not to forsake his law and exalt themselves to the rank of gods, while they compel all others to bend to their will. The pride of authority is instinctive and leads to generous sacrifices of time and strength and life itself for the welfare of others on the right hand, and it leads on the left hand to cruelty, heartlessness and oppression, of which examples are found among the historic records of Israel and Judah, and all other nations of old. One feature of modern nations, however, does not discover itself in the *history*—that is, the claim of a monarch to exercise dominion over all kings and peoples on the face of the earth and under the earth; to open and to shut the gates of heaven for the blessing and for the anathema of whomsoever he will; and to present himself in mortal flesh, not only for the ruler of men, but for the vicegerent of God, infallible in the administration of the government of this world. "We learn to behold the present in the past, and to read our own history in that of the ancient Israel." But this wonderful power, though set forth in the prophecy, has no example in the history of the Jews. It is the natural growth of

corrupt nature, when long raised in God's holy name above the fear of God and the restraints of his holy laws.

The current mistake of the promises among Jews and others arises from their eagerness to possess them, and from the idea that a thing given must at the same time be received in hand. Whereas, in all their dealings men are accustomed to give by promise and to receive according to promise. Gifts of eternal and personal possession *cannot be received* in this world, according to promise, except by faith, nor can they be paid, according to promise, except to the holders of the promises, who are the incorruptible and glorified children of God and of the resurrection.

THREE MEANINGS OF THE WORD ISRAEL.

The historic and prophetic parable of Israel opens to this generation three meanings of the word Israel, diverse each from the other and easily distinguished through the connection in which it stands. It means,

First. Jacob and the natural seed of Jacob after the flesh, bad and good.

Second. All in every nation who receive the Word in Christ's name, Jews and Gentiles, both bad and good.

Third. The heirs of eternal life, elect, and joint heirs with Christ in the resurrection.

Under the old dispensation the name was in a mystery conceded to the carnal race and to natural Jews.

Under the new dispensation the mystery of Israel is revealed, and the name embraces all true Christians, both Gentiles and Jews, baptized of Christ.

Under both Testaments the word is used in the sense of the people of God scattered abroad, to be gathered together in the dispensation of the fullness of times under the sceptre of Messiah for ever, in which sense it embraces all the followers of the Lamb, now the meek and lowly Saviour, and then the King of glory.

Israel's history is visible matter of fact, as this body is the visible man, but as the spirit animating man's body excels his body, so does the eternal truth enclosed in the parable excel the historic material which holds it. Man can neither define the boundary between body and soul, nor between the historic and the allegoric sense of the great parable of Israel. The history belongs to this world, and so does the instruction which it conveys, but Israel's rewards of inheritance—his everlasting possessions—are in the world to come.

THE PARABLE PROPHEPIC.

The parable of Israel contains prophecies of Christ's birth, of his wonderful works, of his mysterious sufferings, of his death, with many attending circumstances, such as his being sold for thirty pieces of silver, and the money going to buy the potter's field, the scourging, giving him gall and vinegar in his thirst, dividing his garments, casting lots on his vesture, reckoning him among criminals, piercing him, burying him with the rich in his death and his rising again the third day. These various features of his life, and others like them, are contained in the parable of Israel, scattered throughout the Old Testament, often in connections most mysterious and unexpected, until the events verified them in the life and death and resurrection of our Lord.

From very brief and scattered notices of our King in his humiliation, the holy parable breaks forth in all its parts and bursts out with praise and admiration of the power and glory of his future throne, the universality and eternity of his coming kingdom, the security and happiness of his people, the harmlessness and peace of all the animal races of the new creation, and the abundant fertility of the earth, with the variety, beauty and riches of its productions. The prophetic parable, sparing in the matters of his humiliation, never wearies of exalting the name of *the King*, and of firing the heart of the believer with the desire of beholding the King in his beauty, and of seeing the

nd that is very far off, and of securing therein an inheritance of everlasting possession. In this glorious relation to the King in the future, the highest interest of the parable lies. For the past, however mysterious and glorious in the purchase of redemption, is surpassed in the brightness and beauty of the new heavens and earth to come and never cease, and in the riches and joys of an inheritance in the holy city whose name is called Jehovah Shammah, in which "the tabernacle of God is with men, and he will dwell with them and they shall be his people," who took on him our infirmities and bare our sicknesses and "our sins in his own body on the tree."

The parable of Israel may be safely taken to warn the wise in Christendom of things impending far different from the conversion of this world to the Gospel of Christ. Its holy and fearful lesson does not end with the fall of Jerusalem, but continues to teach the fall of great Babylon. "For she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Shall her plagues come in one day, death and mourning and famine? She shall be utterly burned with fire, for strong is the Lord God that judgeth her. In her was found the blood of prophets and of saints, and of all that were slain upon the earth." Rev. xviii. 7, 8, 24. "Babylon" embraces the whole earth.

Many have come by tradition to think that the promises made to the fathers will be fulfilled to them *in their children*. They do not reflect on the injustice of meeting personal promises sworn unto Abraham and to Isaac and to Jacob, with payment not to them, but to *their distant posterity*. To them the Lord sware, as also he sware through them to us who believe. He will perform his promise; he will give the fathers and their children of faith after them the land of Canaan, according to his promise, and they must rise from the dead and return into Canaan in order to receive the promise in "the resurrection and the life"—with "Jesus Christ, who hath abolished death and brought life and immortality to light through the Gospel."

DIFFICULTY OF CARNAL ISRAEL'S RESTORATION.

All the prophets speak the parable of Israel's restoration, but are they yet to be born the *only ones* to return? What of the many generations that are fallen asleep? Has no one of them that died in the faith a part in the promised inheritance? Must it all go into the hands of generations yet to come? So Jews think, and many others with them.

The parable of Israel unceasingly promises the return of every faithful one from the land of the enemy to the land given to the fathers, nevermore to be moved or molested, nor made afraid. Messiah, the King, shall deliver his people from the hand of all that hate them; shall ransom them from death; shall go before them and personally lead them into the heavenly country, and give to every tribe its portion, and shall reign over them for ever. He shall in that day take the key of David on his shoulder and sit "upon the throne of David and upon his kingdom, to order it and to establish it with judgment and with justice from henceforth even for ever." All this remains to be fulfilled, and when fulfilled, "is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also." Rom. iii. 29. Their restoration is to a state of everlasting rest under the sceptre of the Lord our righteousness, whose dominion embraces both heaven and earth, and his kingdom shall have no end. If the Israel of promise be a carnal seed, the faith is thrown out of all proportion; it belongs to the circumcision only. But by taking the Israel of promise for the saints of all ages ransomed from death and restored to the liberty of the children of God,—both Jews and Gentiles rejoice together in one glorified Saviour and one common salvation.

RESTORATION SEARCHED IN THE ANALOGY OF FAITH.

The holy promises run in the name of Israel unto all believers. Those of Israel born are so far the Israel of promise as they are faithful to the covenant of promise, and no farther.

We inquire, then, whether the Israel of promise are the seed of Hagar, the Egyptian bondmaid, or the seed of the freewoman, "which is the mother of us all."—The seed of the freewoman, surely.—Are the Israel to whom the Scriptures promise a restoration the race which reject and crucify their King, or the race who take up their cross and follow Jesus to Calvary?—Certainly they who follow Jesus, and not they who crucify their King. For we have seen that the name Israel describes "the children of God being the children of the resurrection."

The true Israelite is a child of Abraham's faith, though Gentile born, for "the Gentiles are fellow-heirs and of the same body in Christ by the gospel." Eph. iii. 6. So far as Jews are heirs, the Gentiles are fellow-heirs, but neither of this Jerusalem. The Israel of promise are a people "begotten again unto a lively hope by the resurrection of Jesus Christ." The natural Jew should not be grieved to exchange the hope of inheriting this ruined city for that which God hath prepared, and which father Abraham sought, and shall yet inherit in everlasting possession with his faithful children. Heb. xi. 10, 16.

CHRISTENDOM REFLECTED IN JERUSALEM.

The national parable of Israel exhibits their rebellion against light and knowledge, and their idolatry in the very face of divine judgments and mercies. We are amazed at the wonders wrought for their salvation, and at their cold ingratitude. We gather the bread from heaven with them, and drink of the water from out of the rock that followed them forty years, and we listen to their murmurings with astonishment. We stand with them at Sinai while the cloud of glory covers Moses and Joshua in the mount with God, and hear and behold their shouting and dancing and feasting before the calf they have made, and full of indignation, we are prepared for that righteous decree which consigns them to destruction in a moment, from which Moses by intercession saved them. We stand among them when they revolt and prepare to

turn back into Egypt, and our heart consents to the justice of the sentence which doomed that generation to die in the wilderness for their unbelief, and for their contempt of the promised land. All through their parable in both Testaments we mark their blindness, their hypocrisy and their continual idolatry, until our amazement and indignation are raised to the highest pitch in view of the murderer Barabbas preferred before the loving Jesus, and in view of the Lamb of God nailed to the accursed tree. We think it retributive justice that Roman armies hanged them on crosses outside of Jerusalem, till, as Josephus relates, there remained neither wood nor room for their crosses, besides leveling their city to the ground and selling its surviving inhabitants for slaves. *

CHRISTENDOM IN THE APOSTASY.

All this is natural for Christendom, as it was for royal David to condemn to death the heartless man who had trifled with the affections and taken the property of his poor neighbor. But when we come to understand the words of the prophet, saying, "THOU art the man!" our heart, that was hard with indignation at the Jews, now melts into contrition under conviction that the same features reflected in the historic parable of Israel are displayed in Christendom, and are fully portrayed in our common humanity, even to the wounds in his hands made in the house of his friends. For Christendom knows the wonders of Israel's deliverances, accepts the bread which comes down from heaven in the written word, drinks of the living waters flowing from the rock Christ, listens with full approval to the covenant given on the mount, and to the preaching of the kingdom of heaven at hand, and of the king's coming with power and great glory "to judge the earth,"—and yet people despise the pleasant land of God's promise; they believe not his word. Christendom, like Jerusalem, demands possession of the kingdom of this world in the King's name. It refuses to wait for his coming in glory to give them

the kingdom. It refuses the *promised* EARTH for the inheritance after he does come. It demands the government while the world lasts, and after that ends is content with nothing less than some realm of the imagination in the remote heavens!

THE SCRIPTURES A HEAVENLY MIRROR.

The Scriptures are "lively oracles," animated by the Spirit which explores the secrets of the natural heart in its dark corners, hidden from the man himself, which brings those secrets forth and sets them before his eyes, as in a mirror, that the beholder may see and know what is in him, and flee from self-justification to cover his nakedness in the King's garments of praise. The Scriptures are the ever-living, breathing, teaching and comforting word of the Eternal, given to the twelve tribes of the natural Israel not for themselves only, but for the instruction and consolation of all ages and nations, to the intent that every soul which honestly receives and obeys the Scriptures may become "wise unto salvation through faith which is in Christ Jesus," and may become a "man of God thoroughly furnished unto all good works."

Tried by the Scriptures, Christendom to-day is little better than backsliding Israel of old—the church universal is little better than fallen Judah. The church, like Israel under Rehoboam, is rent in twain, the Latin and the Greek, and these again into sects, many entertaining very little fraternal regard.

HOLY TRUTH AGAINST SERAPHIC FANCIES.

Strangers and pilgrims in the earth, as all our forefathers were, the parable of Israel teaches us that here we have only a life estate—teaches us that "the children of the kingdom," the citizens of the King, pay small regard to their promised land, or to the law given to guide our feet in the narrow way leading to the heavenly country. Seraphic fancies of heaven in boundless space are fondly indulged by young and old. These delight the imag-

ination, with little advantage to the understanding and the heart. Fancy builds castles in the air that man cannot inhabit, that faith has no power to grasp and that hope fails to convert into realities. Like ghosts, these fancies slip away from the arms that would embrace them, or like the rainbow resting on the ground they vanish in thin air the moment one is expecting to enter into them. The pleasant land which Israel in the wilderness despised through unbelief is the same promised to Abraham and to us. No mortal, not the King himself, receives it in this world; it is not here.

The parable of Israel presents the promised earth in symbols of this world, enkindling a joyful hope of the world to come, with a holy city, a heavenly country of hills and valleys, of fountains and running streams, with fruits and flowers, flocks and herds, multitudes of people from infancy to age which children can understand—"all precious things of the sun, all precious things of the moon and all precious things of the earth." These things are promised to Abraham and to his "seed, which is Christ," not for a mortal life, though protracted to a thousand years, but for an everlasting possession. If they be figures, they belong to the earth alone, and not to this fallen world at all.

THE JEWS WITNESSES FOR CHRIST.

The Jew of the holy parable is the representative of our common humanity. His life and conduct, depicted in the history, is a true and fearful picture of human depravity and infirmity, enlightening all nations in the knowledge of God and of our personal responsibility, for it is to thee and with thee personally that the Eternal speaks by the mouth of his apostles and prophets. It has pleased the Almighty to send his holy calling unto every one, through Abraham and his seed, which is Christ, and to assure the inheritance of the earth for ever to all believers in Jesus. Abraham's natural seed are set apart from all the nations of the earth to be a symbol of the seed of promise who are

by faith in Christ separated from this world, its maxims and its evil manners. Scattered among all nations, the Jews are living witnesses that Jesus came of the lineage of David, and they received him not; that he spake as never man spake, and they believed him not; that he wrought miracles more and more wonderful than all who came before him, and they rejected him; that he refused the offer of their crown, and they crucified him, for no evil he had done, but for blasphemy, because he confessed to the high priest before the Sanhedrim, and before Pontius Pilate, and denied not: "Thou hast said, I am the Christ, the Son of God."

THE RESULT OF THIS INTERPRETATION.

Everlasting salvation terminates the grand cycle of dispensations extending from Adam to the coming of our Lord Jesus Christ "again the second time," with the victory of our Lord over all his enemies. This manner of interpreting the parable of Israel finds the testimony of Jesus in the spirit of prophecy from Genesis to Revelation. No possible harm is discoverable in it, or can come out of it, either to the heart, the hope or the life of the humble believer, neither does it conflict with the faith of the most ancient and widely acknowledged creeds of Christendom. On the contrary, the analogy of faith is by this interpretation made manifest to the common sense of mankind, and the name of the Lord Jesus Christ is glorified. Mysteries yet discerned amidst the brightness of the light of holy prophecy serve by the contrast more strikingly to show the unspeakable glory of the Sun of righteousness with healing beams in Jesus and the resurrection unto the coming of God on the regenerate earth.

CHAPTER VI.

MESSIANIC PROPHECIES.

The second psalm. The prayer, "Ask of me." Isaiah's prophecy of Emmanuel. A general rule of prophetic interpretation. Emmanuel's kingdom. One Emmanuel, and his kingdom one. Emmanuel in glory. For what waits Emmanuel, and how long? Fallen kingdoms never rise again. The incredible thing. The Lord's parting testimony. The error of this world's hope. The magnitude of that error. The coming in glory.

THE name Messiah is Hebrew, and means *the anointed*, answering to *Χριστός* in Greek, which is Christ the anointed one. In the English Scriptures the name Messiah is found only in Daniel the prophet and in John the Evangelist, each twice. But *anointed* is used in the Hebrew Scriptures a score of times. In the second psalm "anointed" has no connection with any person visible, and the word is uniformly taken by both Jews and Gentiles to mean "the Christ of God," "the Son of the Blessed." "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves and the rulers take counsel together against the Lord, and against his *anointed*." "For," said St. Peter, "of a truth against thy holy child Jesus, whom thou hast *anointed*, both Herod and Pontius Pilate, with the Gentiles, and with the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done." Acts iii. 25.

THE SECOND PSALM.

"Yet have I set my King upon my holy hill of Zion. I will declare the decree, Thou art my Son; this day have I begotten thee," a birth not of the Virgin Mary's womb, but of the earth.

For Jesus was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead." Rom. i. 4. "Ask of me," continues the psalm, "and I will give thee the heathen for thine inheritance, and the uttermost parts of *the earth* (רָחֵק) for thy possession. Thou shalt rule them with a rod of iron: thou shalt dash them in pieces like a potter's vessel. Be wise now therefore, O ye kings; be instructed, ye judges of the earth. Serve Jehovah with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him." Ps. ii.

All the action here described is on this earth. The King on Zion's hill is our glorified Saviour, whose advent was in the form of a servant on this earth, and whose second advent will be in the glory of his kingdom over all the earth. And it is "the living kings and the judges of the *earth* of all succeeding generations" who are admonished to be wise, in view of the iron sceptre of the coming Son of God. The dead are not admonished, for a deceased king has power to rule neither well nor ill. Judges departed this life can neither revise nor enforce their decrees. The living, the living rulers and kings and judges of the earth, are cautioned to be wise in their administration, for they must each one for himself stand before the judgment-seat of Christ. The kings and rulers of the earth to the end of time are addressed in this psalm, both Herod and Pontius Pilate among the number. This life is the time to "serve the Lord with fear, and to rejoice with trembling." After departing this life, it will be too late to make peace with Christ. It will be too late to embrace the Son when he comes to dash the ungodly in pieces and "his wrath is kindled but a little."

THE ACTION ON EARTH IN TWO WORLDS.

These things occur and are yet to occur on the earth, where Jesus born of the Virgin was born again and manifested to be

the Son of God with power, by the resurrection from the dead, and where he is coming the second time to take the uttermost parts of the earth^a in possession. The kings and judges of the earth, instructed to be wise, have their time and opportunity now in this world; his time is in the fullness of our times, his time is eternity. Therefore, the "King upon my holy hill of Zion" is the glorified Jesus, coming to reign over the regenerate earth in endless dominion, "whose kingdom shall have no end."

While all the action belongs to this *earth*, with its kings, its judges and its people, only the mortal parts belong to this *world*; the divine part belongs to the eternal world to come. The action is in the earth and its heavens, but in widely different worlds. As it is written, "Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Now is the time of asking, which will continue until the time of possessing comes and the prayer is answered, when the Son of God comes into possession. The Son of God, by the mouth of millions whom he has taught to pray, is ever asking for this very inheritance and possession, saying, "Our Father which art in heaven, hallowed be thy name, thy kingdom come, thy will be done in earth, as in heaven."

THE PRAYER, "ASK OF ME."

Can any one question whether this prayer will in the Father's good time be answered? Can any one think it is to be for ever offered in vain? Can any one reasonably suppose that this specific prayer will be answered by giving his Son a kingdom in some other part of the universe, by giving him other nations or some other star for his inheritance, or by giving him the uttermost parts of some other orb (there is no other *earth*) for his possession?

Such presumption betrays its author. As if the serpent should ask, saying, "Has God promised thee, Abraham and thy seed, to give thee this earth? Thou shalt not be satisfied with an inheritance so small. The wide heavens shall be thine, and

instead of this narrow belt of earth, thou shalt have the galaxy of the skies in its uttermost parts for thy possession. Believe me, ye shall be as gods, and your eyes shall see an inheritance far grander than this earth for your possession." Thus Satan deceived Adam and Eve, took Israel in unbelief and leads many to "despise the pleasant land."

From this adventurer we turn to our Elder Brother, who said, "Whatsoever ye shall ask the Father in my name, he will give it you," and we pray, "Our Father, thy kingdom come, thy will be done *in earth*," believing that he will grant a gracious answer in his own good time. We ask in Jesus' name for Jesus' possession, according to the words, "Ask of me, and I will give thee the *Gentiles* for thine inheritance, and the uttermost parts of the earth for thy possession," and we know of a surety that our Father in heaven will grant it, not in this miserable state under the reign of the prince of this world, but in a state adapted to the condition of its glorified King and immortal people.

The promise of the Father, made personally to his Son, "I will give *thee*" the specific gift, "the heathen—*i. e.*, the *Gentiles*—for thine inheritance, and the uttermost parts of the earth for thy possession," also the words of the prayer, "Thy kingdom come, thy will be done in earth," both pledge the earth for Christ's kingdom. For the word earth means this planet on which we live, in which Christ was incarnate and to which he is coming again. "Earth" in this Psalm is not used in two senses; the kings and judges and people of the earth who took counsel against Jehovah and against his Anointed were and are Herod and Pilate, the *Gentiles* and Israel, whose realm is the same earth promised to the crucified King for his possession. The covenant promises made to Abraham and his "seed, which is Christ," and to David and his Son, which is Jesus Emmanuel, and to all Israel, are every one pledging the earth for their everlasting inheritance. The word earth always means this terraqueous globe or its inhabitants, though in very different states the same planet always,

though changed from this sinful kingdom of time into the everlasting kingdom of God.

THE PULSE OF LIFE.

It is well said that "as in the human body, wherever you lay your finger on an artery, you feel the pulse of life, so in the Word of God, which is essentially prophetic even when it is outwardly historical and ethical, you feel the presence and the power of the same one truth which is the testimony of Jesus."—*Irving*. Some arteries in the body are more accessible to the touch than others; so it is with the testimony of Jesus in the Scriptures. This in the second Psalm we have felt bounding with his birth of God, with his sufferings at the hands of the kings, judges and nations of this world, with his exaltation to the throne on Zion's hill, with his inheritance of all nations and the uttermost parts of the earth for his kingdom, and coming into possession, he will dash the people, their rulers and kings that have conspired against him, in pieces like a potter's vessel.

The Psalms are in every part throbbing with similar testimony of Jesus. "The heathen raged; the kingdoms were moved; he uttered his voice; the earth melted. Come, behold the works of the Lord; what desolations he hath made in the earth!" Ps. xli. 6-8. He makes the earth desolate that he may furnish it anew for the seat of his throne and for the inheritance of all his saints.

THE PROPHECY OF EMMANUEL.

A grand artery of Messianic prophecy, bounding with holy instruction, is recorded in the seventh, eighth and ninth chapters of Isaiah, relating in plain terms to Emmanuel. The circumstances connected with the prophecy may be summed up as follows:

A child of the prophet by a then virgin when the promise was given was afterward to be born to him, for an event in hand to forerun and pledge the future birth of Emmanuel Jesus, the Virgin's Son. The immediate destruction of the kings confederated

against the sceptre of the house of David was the pledge in hand of that future despoiling of his foes in which the Son of the Virgin shall crush the power of the serpent, shall take away his armor in which he trusted, and shall spoil his goods. For the Son of David shall yet cast out the prince of darkness, shall clear the earth of all enemies of his throne, and shall tread them under his feet, and then he shall establish his kingdom in the new earth, to order it with judgment and with justice for ever. "The zeal of the Lord of hosts will perform this," and the name of the sign, "speed to the spoil," is indicative of the brevity of the time for the performance of the work.

A GENERAL RULE OF PROPHETIC INTERPRETATION.

As all true prophets spake in the name of the Lord, and also false prophets whom the Lord permitted to come, yea, and sent (1 Kings xxii. 22), in order to distinguish between them, it was necessary that every true prophecy should contain in it matters which, by being soon fulfilled, should give it divine attestation and separate him who spake it from the multitude of the lying prophets. The matters which were to be speedily accomplished gave a stamp to the whole prophecy with which they were interwoven. Those parts of the prophecy which looked to events near at hand, and those more important parts which looked to events afar off, are so intermingled with one another as not to be separable; yea, they are not parts after a numerical division nor yet of logical discourse, but after a manner peculiar to prophecy, which is not otherwise to be explained or understood than in the belief of that divine Providence which did so order the events proximate and the events ultimate as that the one set of words should be applicable to both, and capable of describing and foretelling both, not by straining their import, but by a faithful interpretation of them. It must also be manifest that the first event is truly and literally accomplished, and yet that the prophetic word is not exhausted, that there are hints and dark dis-

coveries of a thing yet more remote, of an event yet more grand, of a consummation yet more glorious. Deut. xviii. 21; 1 Kings 13.—*Irving*.

“Thus with the typography of the minor historical event the prophets wrote the history of the greater event, and from the exact fulfillment of the one the future fulfillment of the other received the stamp and sanction of God. This is the true method of historical prophecy (p. 85). The event at hand is not loosely stated, but minutely and circumstantially described; is not, as by an ancient oracle, equivocally expressed or included in some general truth, but is most accurately traced out, so as to forewarn and be demonstrative of Him who knows the end from the beginning. There is such an exact prediction of the proximate event as to put it beyond a doubt that the prophecy is of divine origin, but likewise that there are such hints of other things far remote, such enlargements upon the event that hath come to pass, such rangings onward even unto eternity, such descriptions of One more mighty than the sons of men destined to accomplish things beyond the measure of what man hath seen or can well imagine,—in one word, such descriptions of a state of blessedness yet to be realized upon the earth as will leave no doubt upon the mind of an honest man that the giver of the prophecy hath other and higher and remoter and vaster ends in view than merely to foretell a coming event, or to give warning of a judgment near at hand.”—pp. 104, 105, Labaugh’s Ed., *Irving*.

The reader can see how strikingly this rule applies to the interpretation of the covenant promises as made to the fathers and to Moses and Aaron and David: “Lift up thine eyes, and look; arise, and walk through the land in the length of it and in the breadth of it; for I will give it unto thee.” Gen. xiii. 17. “David shall never want a man to sit upon the throne of the house of Israel. If ye can break my covenant of the day, then may also my covenant be broken with David, my servant, and with the Levites that minister unto me.” Jer. xxxiii. 17, 21.

EMMANUEL'S KINGDOM.

Of the majesty and glory of Emmanuel the great King, of the power, extent and perpetuity of his kingdom, the psalms and the prophets speak in the loftiest terms. They also furnish ample delineations of the restoration, not of the Jews only, but of the justified by faith, and not of humanity only, but of all this creation, "into the glorious liberty of the children of God." Need we ask, Has this prophecy been fulfilled yet? Then assuredly it will be, and we look "for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ," to bring home his people again to their own border.

The typical kingdom of David has come, and long since gone. So has the typical return of Israel. We neither expect nor look for a revival of either, but fervently pray for the reign of Emmanuel, whose throne shall endure as the sun, and whose dominion shall bless all nations. The typography of the temporal kingdom is never to be repeated: that has already stamped the holy prophecies with the seal of the Lord, whose word is the truth, and whose promise is confirmed to the fathers and to us by his oath, which makes sure to the humble believer his inheritance with Abraham and with Christ in the coming kingdom of God.

Thus Isaiah's prophecy of Emmanuel in the first part has been fulfilled in this world, while the glorious part remains to be fulfilled in the world to come. For the prophecy divides into two parts, one relating to things of time, the other of eternity. Jesus came in our flesh, the acknowledged Son of David among his own nation, the confessed Christ of God before the Roman governor, and the received Saviour of the world among all Christian nations. Named Emmanuel by the Spirit (Matt. i. 23), his name is indeed Wonderful. No mortal can comprehend its glory, from the birth in the flesh to the Father's right hand in heaven, and to the everlasting dominion of the new creation.

We avoid speculating on any topic belonging to eternity.

Comparing Scripture with Scripture, the covenant promise to David with this prophecy of Isaiah, and these both with the gospel of the kingdom, we find the King and his throne, the government and the people, alike belong to earth, of the habitable world to come in the restitution of all things suitable to their eternal state of glory.

ONE EMMANUEL AND HIS KINGDOM ONE.

Many contradictions, and even absurdities, are avoided by holding fast to the one Emmanuel in one kingdom *to come* over all the earth "for ever, even for ever and ever." The covenant promises and the eternal prophecies are discharged from embarrassment with this world, by considering that this world passes away, but "the earth abideth for ever," for the inheritance of the saints and for the seat of Emmanuel's throne. In this world we receive the promises by faith, and we embrace them in hope while the promised kingdom and the holy city are to come in the better resurrection with Jesus and all his saints. This world and its prince are, according to the Scriptures, destined to a final and impending overthrow, but the earth is the Lord's, who made it, who also redeemed it, and who will renew it in pristine loveliness, with its heavens for the seat of his throne and for the realm of his saints, in all its length and breadth and depth and height "thy land (אֶרֶץ, *arets*), "thy earth, O Emmanuel," for ever and ever.

In the happy prospect of this coming kingdom, the Psalmist utters bursts of joy and praise, as in the forty-seventh Psalm: "Oh, clap your hands, all ye people, shout unto God with the voice of triumph; for the Lord Most High is terrible, he is a great King over all the earth; he shall subdue the people under us and the nations under our feet; he shall choose our inheritance for us; the excellency of Jacob whom he loved. God is gone up with a shout, the Lord with the sound of a trumpet. Sing praises to God, sing praises; sing praises unto our King, sing

praises, for God is the King of all the earth." This Psalm was written for all believers, even for us. We are not called to clap hands for the return of the natural Jews, and to exult with the voice of triumph for "this present evil world" and distracted state of the earth, but for the joy which shall be when the Lord of glory, who is gone up on high, shall return with his elect in the power of his kingdom, all enemies being under his feet, and he shall choose our inheritance for us. In that day the children of the kingdom may well shout and clap their hands and sing praises unto our King, for Emmanuel God with us shall be King over all the earth, and the whole earth shall be filled with his glory.

The man that builds his hope on this world's Canaan is no child of Abraham, for his house is built on the sand, and when the tempest comes, it must fall. The King gives his people temporal possessions, as he did Abraham, for present use, and for a pledge of their future inheritance of the kingdom which to receive "God is gone up with a shout," and having received it, is to return "with the sound of a trumpet" that shall awake the sleeping dead and summon all nations before him; then it will be apparent that "God reigneth over the heathen; God sitteth upon the throne of his holiness; he is greatly exalted." Ps. xlvii. 8. "Verily, he is a God that judgeth in the earth."

EMMANUEL IN GLORY.

According to the Scriptures, Jesus, "after he had offered one sacrifice for sins, for ever sat down on the right hand of God, from henceforth expecting till his enemies be made his footstool." Heb. x. 12. His exaltation was by invitation: "Jehovah said to my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." Ps. cx. 1. This glorious invitation is five times recorded in holy Scripture—Matt. xxii. 44; Acts ii. 34; Heb. i. 13 and x. 12; Ps. cx. 1. Like a constellation of stars of the first magnitude, supplied also with lesser lights and clusters, this

heavenly invitation beams in the darkness of this world with brilliant and sparkling light, constantly telling of Him "whom the heavens must receive (retain) until the times of restitution of all things," when "God shall send Jesus Christ, which before was preached unto you," and when he bringeth again the first begotten (*εἰς τὴν οἰκουμένην*) into the *habitable* world, he saith, Let all the angels of God worship him. Heb. i. 6. It is Emmanuel who receives the invitation to sit in the place of honor at the right hand of the Father; thither Jesus ascended from the earth in full view of his gazing disciples (Mark xvi. 19; Luke xxiv. 51; Acts i. 9; 1 Pet. iii. 22; Rev. iii. 21), and there Emmanuel now abides where the first Christian martyr in the hour of his departure "saw the glory of God and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God." Acts vii. 55. There he is in person; here is the Comforter.

FOR WHAT WAITS EMMANUEL, AND HOW LONG?

"Until" implies an event to come in the end of a specified time. "Sit thou on my right hand, until I make thine enemies thy footstool." The specified time how long the Lord Jesus sits on the right hand of the Father follows the word "*until*"—"Until I make thine enemies thy footstool." He waits, therefore, for his enemies to be put under his feet. How long does the Lord wait? Heb. x. 13. Till the last enemy, death, shall be put under his feet and destroyed. 1 Cor. xv. 24-28. Again, "Till the times of the Gentiles be fulfilled." Luke xxi. 24. "Till the time of the dead, that they should be judged." Rev. xi. 18. Till "the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God." 1 Thess. iv. 16. There is no need of mistaking the time, though "one day is with the Lord as a thousand years, and a thousand years as one day." 2 Pet. iii. 8. "For, behold, the Lord cometh with ten thousands of his saints to execute judgment upon all."

Jude 14. The time appointed is long by our almanac, but the years shall have an end, with an end of this sinful kingdom. This answers the question, "How long?" viz.: until the times of restitution of all things, "in the regeneration."

For what does Emmanuel wait? Doubtless for obedience to the Father's will. Before his coming again the body of the elect shall be accomplished, "all Israel shall be saved," and many divine counsels shall be perfected in times and seasons "which the Father hath put in his own power." One thing, however, is specified: Emmanuel "is henceforth expecting till his enemies be made his footstool." These enemies are the serpent and his seed, sin and death. For the last enemy "must reign" till the Father hath put him under Christ's feet. "The last enemy that shall be destroyed is death. And when all things shall be subdued unto him, then shall the Son also himself be subject unto Him that put all things under him, that God may be all in all." 1 Cor. xv. 25. When the appointed time comes to take the dominion of the earth from the usurper, "the Lord at thy right hand shall strike through kings in the day of his wrath: he shall judge among the heathen; he shall fill the places with the dead bodies; he shall wound the heads over many countries; he shall drink of the brook in the way; therefore shall he lift up his head." Ps. cx. 4.

FALLEN KINGDOMS OF TIME NEVER RISE AGAIN.

This display of victorious power over his enemies coincides with that foretold in the second psalm, when the Son of God shall with a rod of iron dash his enemies in pieces like a potter's vessel. The time of the victory is at the coming of the Lord to judgment. No child of God, therefore, can wisely build his house; no people of God their kingdom; no race of men their hope of a stable restoration to power in this world. All such structures have proved hitherto to be without a foundation. Once fallen, the same have in no case risen again in their pristine glory.

whether it be David's house, or Solomon's temple, or Jerusalem's walls, or Israel's kingdom, or any race after the flesh, or empire under the sun, Assyrian, Persian, Greek or Roman. All that are fallen with the great mogul, the grand seignior and the infallible church and pope, however they may linger out their appointed time, never one has been yet restored to its pristine power and glory. Papal Rome rising out of the ruin of her imperial dominion as a spiritual power comes nigh to being an exception. The papal throne is a new power in old Rome, and it remains true that the fallen powers of this world rise again to their former eminence no more for ever. The fourth kingdom of Daniel's prophecy remains to fall. True to nature, the conscious power puts forth strength to retain life, exalts its head still higher on the dragon's neck to keep the body in subjection, and fills the cup of intoxication to the brim with the dogma of "Infallibility," all in vain, if, indeed, "that wicked be revealed whom the Lord shall consume with the spirit of his mouth and shall destroy with the brightness of his coming." 2 Thess. ii. 8.

THE INCREDIBLE THING.

To some it seems incredible that Emmanuel should again descend from the right hand of the Father *to reign over the earth*. Such fail to discriminate between "this present evil world" and the habitable world of glory and of eternal life which is to come on the earth. That the Son of God came from the glory of the Father and took on him our nature in the flesh, this is the incredible thing. And that he suffered and died as a malefactor, a criminal, on the cross for our sins, this is the incredible thing—the thing beyond belief. But this is done and finished. We are baptized in this faith, and keep the Sunday, mindful of his resurrection, and celebrate the eucharist of his appointment in memory of his death and passion, until his coming again. And now it is of all these things most credible that Emmanuel shall, according to the Scriptures, descend a second time from the right hand of

glory, and shall come again to reign over the earth redeemed by his precious blood, and made anew "according to the working whereby he is able even to subdue all things unto himself." Phil. iii. 21. It is not incredible that He who came down from the glory which he had with the Father before the world was, "who made himself of no reputation, and took upon him the form of a servant," to bleed and to die for the sins of the world, and to ransom the race of Adam from perishing for ever, should come a second time to reign over the redeemed earth, and to give his followers inheritance with him in his purchased possession. The Crucified sits "at the right hand of God, from henceforth expecting till his enemies be made his footstool," and it is not incredible that, "coming the second time," he should rebuild these heavens and this earth after a more glorious pattern, and should establish his throne in the "world" promised to Abraham and his seed, and should reign over the earth promised for his possession. Having conquered, and obtained judgment against his enemies in his advent of humiliation, and returned to his Father in heaven to receive the kingdom, it is most reasonable to expect him, having received the kingdom, to come in his advent of glory, to take away the spoils of his enemies, to cast out their seed for ever, and to fill his realm of the new earth with his glory and with his righteous people risen again. For when God shall send Jesus Christ the second time into the earth "to gather together in one all things in Christ" (Eph. i. 10), "then shall be brought to pass the saying that is written, O death, I will be thy plagues; O grave, I will be thy destruction." Hos. xiii. 14.

THE LORD'S PARTING TESTIMONY.

The Gospel testifies that Christ came in a natural body of this earth, died, was buried and rose again, and was received up into heaven a spiritual body, that he came in the natural body to suffer, and is coming again, "the second man, the Lord from heaven," in the spiritual body, to reign. His cross was and his

crown will be *in earth*; having seen the cross, we may believe till we shall see the crown. The Lord Jesus was careful in leaving the world to certify that he will come again. All the holy Scripture teaches that when he comes again, he comes with power and great glory, not then to save the world, not to take his disciples away into some other planet, sun or star, but positively to destroy the world which hates and denies him still; which crucified the man, and cannot tell what has become of him, only that he will never appear on the earth to trouble this world any more. But on the night in which he was betrayed he told his disciples, saying, "A little while, and ye shall not see me, and again a little while, and ye shall see me, because I go to the Father; I came forth from the Father and am come into the world: again I leave the world and go to the Father." John xiv. 1-3; xvi. 16, 28. Buried the next day out of their sight, the third day they saw him again, and after his ascension they saw him no more, as he said, "I go to the Father, and ye see me no more," till he comes again from the Father, when "I will see you again, and your heart shall rejoice, and your joy no man taketh from you." John xvi. 10, 22.

Surely he is gone to the Father to come again and dwell with his disciples, and to part from them no more for ever. In his last interview with them, Peter, looking on John, said, "And what shall this man do? Jesus saith unto him, If I will that he tarry *till I come*, what is that to thee? follow thou me." John xxi. 21. Thus he left a lively testimony to his soon coming again, to which is added that of the angels, in view of his ascension, saying, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." Acts i. 11. From that time the grace of God hath appeared unto all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly "in this present world, looking for that blessed hope and the glorious appearing."

FOR WHAT DOES HE COME?

He is coming again—for what? Is it to serve again? to visit the earth for a season and then abandon it for ever? to give it peace under a Jewish administration in the flesh for a thousand years, and then return into heaven? He comes again not to serve, but to govern; not merely to visit, but to make his abode with men; not to stay a thousand years and retire, but to make all things new and for ever to inherit them in eternal life; not to rule over a carnal generation, but over the risen dead; not to remove his people from earth into empty space, but to be their God in the new heavens and new earth; not to sit on the throne of David in the airy void, but “to order it and to establish it in the earth with judgment and with justice henceforth even for ever.” The psalms and the prophets speak plainly, yet rarely, of his humiliation and sufferings, but of his *kingdom and dominion* over the whole earth they *testify without ceasing* in terms asserting its eternity, its universality, its power and great glory and its endless bliss.

The King himself speaks often of his coming, and of its consequences to the world, to mankind generally, and to his followers particularly. *To the world* it is the end “when the Son of man shall come in his glory” (Matt. xxv. 31), and “shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire.” Matt. xiii. 39. *To mankind generally* it is the day of judgment, “when the Son of man shall sit upon the throne of his glory, and before him shall be gathered all nations,” of whom the *wicked* are sent “away into everlasting punishment, but the *righteous* into life eternal.” Matt. xxv. 32, 46. And *to his followers particularly* it is the day of “regeneration, when the Son of man shall sit in the throne of his glory, and ye also shall sit upon twelve thrones, judging the twelve tribes of Israel; and every one that hath” forsaken the world “for his name’s sake

shall receive an hundredfold, and shall inherit everlasting life." Matt. xix. 28. The throne of Messiah, and the thrones of his apostles, and the hundredfold rewards of his suffering disciples, alike belong to the one coming kingdom of God in the earth on which they suffered together, and shall together reign, and shall "inherit everlasting life." This is the spirit of prophecy; this is the analogy of faith; this is the kingdom of God which we preach, and for which we pray.

THE ERROR OF THIS WORLD'S HOPE.

Our Lord asked the Jews concerning Christ, "If David call him Lord, how then is he his son?" Matt. xxii. 45. They could not answer. The chosen twelve erred in common with all their countrymen. The twelve took his advent of suffering for his advent of glory, until the agony of the cross broke their heart, without correcting their delusion. For even after his resurrection they were expecting that he would "at this time restore again the kingdom to Israel." Acts i. 6. Christians need not adopt error, though the Jews cling to it, looking not for a redemption from sin and death, but from the Gentile yoke, and from their national dispersion. They are still looking for Messiah to come in this world for the exaltation of their race to supreme dominion. Some ten years after the descent of the tongues of fire at Pentecost, Peter, against his will, was sent with the Gospel to Cornelius and the Gentiles. The church in Jerusalem called Peter to answer for his dereliction from the customs of their fathers. Peter's defence before the council of Jerusalem settled the faith of the church, though it did not prevent the apostle from relapsing somewhat into the common error, for which St. Paul publicly reprovved him at Antioch. Nor does it now prevent apostles and elders from turning the faith of the glorious Gospel of God into the hope of a church victory under Jewish administration over this world lying under the sceptre of the king of terrors. Job xviii. 14; Rom v. 17.

Nevertheless, what saith the Scripture? Cast out the bondwoman and her son. The natural children can never inherit with the children of God which are the children of the resurrection. "Flesh and blood cannot inherit the kingdom of God."

THE COMING FROM THE RIGHT HAND OF POWER.

Therefore, this five-starred constellation of heavenly glory, "Sit thou on my right hand, until I make thine enemies thy footstool," beams among the holy promises with refulgent light, giving assurance that the same Jesus which came "down from the Father of lights," and was made man, and dwelt among us, the same Jesus which was received up again into heaven, "and is on the right hand of God, angels and authorities and powers being made subject unto him," "shall so come in like manner as ye have seen him go into heaven" (Acts i. 11), when all his enemies are made his footstool.

"It shall be said in that day, Lo, this is our God, we have waited for him, and he will save us: this is Jehovah, we have waited for him; we will be glad and rejoice in his salvation." Isa. xxv. 9. Then will come to pass the saying which is written: "Jehovah reigneth, let the earth rejoice." Ps. xcvii. 1. "His glory covered the heavens, and the earth was full of his praise" (Hab. iii. 3)—that earth promised to Abraham and his "seed, which is Christ;" that earth pledged to David for the seat of his throne; that earth of which the Lord promises, saying: "Ask of me, and I shall give thee the uttermost parts of the earth for thy possession;" even that new earth of the prophet Isaiah and the Apocalypse for which we pray, saying: "Our Father, thy kingdom come, thy will be done in earth."

THE MAGNITUDE OF THE ERROR.

How it comes to pass, then, that in our day the churches generally have cast off the hope of Messiah's kingdom from this earth into the vasty heavens, the reader may well inquire. The fact is

evident that "the glad tidings of the kingdom of God" which Jesus "went through every city and village preaching and showing, and the twelve with him" (Luke iii. 1), are now everywhere taken to be glad tidings of the existing embryo state of things in all Christendom, as if this were the kingdom of God of which Jesus went about preaching the joyful news. Springing up in the great apostasy, the error has obtained acceptance unchallenged, until the public mind, from the Sunday-school children to the learned commentators, of all denominations, by a large majority, take the view that the church in this world, either visible or invisible, is that kingdom preached everywhere by our Lord and his apostles at hand, and moreover that when the thousand years' reign expires, his kingdom will belong to earth no longer, but be transferred to remote heavens. So that the doctrine of our blessed Lord's return in glory for ever to reign over the earth which he redeemed with his blood is now set much at naught; as it is written: "Yea, they despised the pleasant *land* (ארץ, *arets*), they believed not his word" (Ps. cvi. 24), and even many learned in the full blaze of Gospel light and of Christ's coming and kingdom are indulging fancies of heaven among the starry constellations of the dark night, more than in the regenerate and glorified earth. Shameful to say and painful to contemplate, this is nevertheless true. The dragon's power is not yet crushed, neither are Emmanuel's enemies made his footstool; they shall be, and that which is written shall come to pass, "that at the name of Jesus every knee should bow of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. ii. 10.

Such is the letter of the holy oracles, and such is its interpretation of the Messianic prophecies according to the proportion of faith. And this "testimony of Jesus is the spirit of prophecy," warming to the heart of the humble believer.

CHAPTER VII.

THE WORLD.

The face of creation. The chief priests on John Baptist. The world in apostasy and rebellion. Worlds past, present and future. The coming change of worlds. The forgery. On this earth in substance, not another. Zion the royal city. Right theories enlighten mysteries. A fixed place adds assurance to the promise. Mysteries of the Word. One calling of God to all mankind. The mystery of Christ, and of the Gentiles. The rewards of faith belong not to time. "All this is to be changed." "You can prove anything by Scripture."

THE world is the face of creation and the face of this earth with all its people. It has its own prince—"the prince of this world;" its own laws and customs—the laws of the flesh and the custom of walking by sight till the end. The world is the "sinful kingdom," under the temporal dominion of an usurper in rebellion against God. The prince of this world came into possession of his dominion by a lie, the essence of which is the flattering promise of obtaining present enjoyment, together with godlike powers, liberties and advantages, by *violating the commandment* of God. "Surely, the serpent is still whispering, surely, ye shall not die; for God knows in the day ye eat, your eyes shall be opened with delight; and ye shall be as gods." Mankind readily believe that it is good, in view of some present gain of glory, power or pleasure, to close their eyes on the future inheritance, and quietly to violate the law of eternal life. From the beginning this has been the serpent's victory over the human race, and according to the Scriptures, it will continue till "the God of peace shall bruise Satan under your feet shortly." Rom. xvi. 20. "No man liveth and sinneth not," neither does any man fail of the wages of sin, which is death.

The enmity of the world is evident on every hand, but most of all in that the dying race will not come to God for eternal life; the world which the Son of God in pity came to save, and suffered death to redeem from the destroyer's hand, yet rejects the Saviour. Sensible men, for the sake of the brief enjoyments of time, follow their enemy and God's enemy, Apollyon, the destroyer. The rulers of this world, instead of receiving the Christ of God, rejected him, and condemned and executed him as a criminal. The world loves and honors those who flatter it, who bow to its laws, customs and fashions, however they contravene the law of God, and it does not love the Saviour who rejected its honors, neither does it love them that, abjuring its customs, walk in Jesus' steps. Therefore the Lord in parting warned his disciples, saying: "In the world ye shall have tribulation; but be of good cheer, I have overcome the world." John xvi. 33.

The world increases in all learning, knowledge, riches and *appearances* of wisdom, in all physical enjoyments and delights, and in a vast variety of conveniences and elegances, insomuch that many sober people think that in the rapid course of time the world will come at length to be a heavenly place indeed. It is so even now in general esteem, if one has enough of Baal or of Mammon to control its affairs or to enjoy its pleasures. Nevertheless the temper and character, the heart and spirit of the world, is ever the same as of old—disobedience to the law of supreme love to God, and hostile to the law requiring thee to love thy neighbor as thyself. The world admits the excellency of the law, but follows its own customs, as the nations of old made gods of their own and put them in the houses of the high places. 2 Kings xvii. 29, 41.

THE CHIEF PRIESTS AND ELDERS ON JOHN BAPTIST.

"There were false prophets also among the people, even as there shall be false teachers among you." 2 Pet. ii. 1. Such preach the gospel, while holding the Scriptures, as the chief

priests and elders held John's baptism; "whether from heaven or of men," they cannot tell, "for if we say from heaven, they will say, Why then did ye not believe him? But if we shall say of men, we fear the people, for all hold John as a prophet." Matt. xxi. 25. Some neither believe the Bible nor deny it openly. If pressed in the conflict of opinion, they cannot tell how much of the Bible is holy scripture, and if they reject the Bible, they are certain to be accounted false teachers, for the people hold the Bible to be the word of God. Hence they nominally accept it, while they reject books, chapters and verses, and count the Scriptures of the Old Testament at a low value compared with His holy estimate who said, "Search the Scriptures, for in them ye think ye have eternal life: and they are they which testify of me."

THE WORLD IN APOSTASY.

Evidently this world is in a state of apostasy from God. Christendom, like Jerusalem after the captivity to Babylon, can never recover its primitive simplicity of manners, and unity of the faith with brotherly love. The mystery of iniquity, already at work in the apostolic age, does not yet cease to work, "with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish." 2 Thess. ii. 9. It works, not by faith of the invisible Lord, but by sight of the visible church, and trusts, with Jerusalem of the prophets, "in lying words, saying, The temple of the Lord, the temple of the Lord, the temple of the Lord are these." Jer. vii. 4. Some think "the eternal city" is so called. The mystery leads many to follow with Balaam, who ran greedily after the rewards of covetousness, and with Korah, who resisted Moses from an ambitious desire to rule the church in the wilderness, and with Herod, Pilate and the chief priests, who crucified the holy One, in order that Cæsar might hold undisputed sway in this world. "Ah! sinful nation," says the prophet, "a people laden with iniquity, a

seed of evil-doers, children that are corrupters; they have forsaken the Lord, they have provoked the holy One of Israel to anger; they are gone away backward." Isa. i. 4. The generations of Christendom, as well as of Jerusalem, are taken in the snare of the destroyer, and are gone away backward in the pursuit of a temporal, instead of an eternal, inheritance.

The scripture saith, "The just shall live by faith;" "yea, rather by the law of reason and of conscience and of the enjoyment of this world," says the philosopher. Faith was crucified to the world in the person of its Author and Finisher, who repudiated both the world and its kingdom. Yet a visible monarch, like the king of Babylon, by the word of his canonical mouth, has set up images of gold and silver in the churches, and by his heralds calls aloud: "To you it is commanded, O people, nations and languages, to fall down and worship the images that the king has set up." And many who refused before now have been burned at the stake.

The second council of Nice, called the seventh general council, and the council of Trent, agree together, 'in substance, saying, Cursed be he that refuses or forbids to bow down before the images of the holy men and women, and to call on the names they represent for aid and comfort. "*Siquis autem his decretis contraria docuerit, aut senserit; anathema sit*: If any one shall teach or think contrary to this decree, let him be anathema."—Council of Trent, Sess. xxv. Decree concerning the invocation, the veneration and the relics of the saints and the holy images.

THE SOURCE AND FOUNTAIN OF DISOBEDIENCE.

It may be simple, but it is true, that the fountain and source of all sin discovers itself in departing from the obedience of the Eternal to secure some selfish advantage—forsaking the law of life eternal in order to attain fancied good for the life temporal. And while the god of this world blinds the mind in unbelief, the conscience of the transgressor slumbers, or, it may

be, urges him on, as when the chief priests conspired against Jesus and led the multitude to cry out, "Away with him. Crucify him." For they said, "If we let him thus alone, all men will believe on him, and the Romans shall come and take away our place and nation." John xi. 48. The first transgression sprang from unbelief of the Eternal, in the false hope of becoming as gods at once, knowing good and evil. The second was like it, in preferring the creature before his Creator, clinging to his wife and departing from God.

The error of the Jews and of Christendom is one and the same apostasy from the faith of the fathers and from the hope of eternal life, hastening to lay hold of the kingdom of this world in the name of the promised kingdom of God.

The churches, instead of being warned by the error of the Jewish race, lightly enter into the same conflict of sight with faith, and of the kingdom visible and present with the kingdom invisible and yet to come. Our churches increase in splendor and display as well as in good works, and it is much to be feared that they are on the whole learning more to follow with Jews in the hope of gaining the world than with our Lord Jesus Christ in being crucified to the world. We naturally forget our best interests, our highest Benefactor and his admonitions. Visible glories attract, the invisible hardly enter the thoughts of the heart. "Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth, saving that I will not utterly destroy the house of Jacob, saith the Lord." Amos ix. 8. The house of Jacob are a family "born of God." John i. 13. All in the flesh belong to the sinful kingdom which shall be destroyed from off the face of the earth for ever, save the house of Jacob, the chosen of faith.

WORLDS PAST, PRESENT AND FUTURE.

The Scriptures make a wide distinction between the world that was overflowed with water and the present world, which is

to be destroyed by fire, and the eternal world to come, of which Abraham and all the faithful are the promised heirs and Jesus is the anointed King. The old world belongs to Mosaic history and to poetic legend. The present world responds to current history from the heroic ages to the end of all things. The future world belongs to prophecy, to the heirs of promise and to Christ Jesus, the everlasting King. All Bible readers believe that the old world was on this earth drowned with the Flood; that with great changes in nature and in condition the present creation followed it; and all Scripture readers know and must confess that the present world passes away with its prince, and will be eventually supplanted in the new creation by "*τὴν οἰκουμένην τὴν μέλλουσαν*, the habitable world about to come." Heb. ii. 5; Ps. ii. 6.

The old world in ruins was different from this in the present shortening of human life, in the disruption of the human family into races of different tongues and their dispersion over the face of the earth. The races, however, of both man and animals were, so far as appears, continued in the same form, temper and character after as before the Flood, and as sin reigned unto death, even so grace reigned through the righteousness of faith unto eternal life from Adam to Moses, and reigns to this day by Jesus Christ our Lord. Rom. v. 14, 21. But the eternal world to follow this exhibits radical changes throughout. If we mistake not the teaching of the Scripture, the prince of this world and his ministers—sin and death—shall be cast out of it for ever, and with them the sinful kingdom and this race of Adam come to a full end. The Lord our righteousness, with the children of the resurrection, who neither marry nor are given in marriage, neither can they die any more, will occupy the new heavens and new earth, and Emmanuel will reign over them and dwell among them, and be their God, and they shall be his people. The races and the productions of the earth, with the ground itself, being delivered from the curse of sin and the reign of

death, will be in a state suited to the spiritual body of its new inhabitants, while the planet earth will continue its daily and annual revolutions as ever before, the substance the same, but the character and the fashion of things changed throughout. Such, according to the Scriptures, will be the habitable world to come.

THE COMING CHANGE OF WORLDS.

The inhabitants of this world pass away in suffering and in sorrow; they return to dust, they become prisoners of death, and see corruption. Here they have no continuing city, though careless of the golden city to come. They toil and weep, they cry with pain, they hunger and thirst, they forget their Maker, they turn away their face from their Maker, they refuse the knowledge of his ways, they deny him the fruits of his vineyard which he lets out to them to keep. Therefore they are one by one successively cut off and destroyed, until the time comes to make a full end, and to fold up these heavens, earth and its inhabitants. When the present sinful race, together with this transitory world, shall be changed to the kingdom of God and the eternal world to come, all whose inhabitants are righteous and immortal, gathered from the land of silence and brought back in spiritual bodies to the land (earth), to inherit the kingdom prepared for them, they will bear the likeness of our spiritual Father, as we bear the likeness of our natural father. They will neither hunger nor thirst any more, neither shall one say, I am sick, and there shall be no more curse, neither shall they die any more. No blind, deaf, dumb, halt, maimed, or dismembered shall be there. All will be made whole in Christ, and having swallowed up death in victory, the "Lord God will wipe away tears from off all faces, and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it." Isa. xxv. 8. Why doubt it?

Among the wonderful changes of worlds in all things, none can compare with the change of rulers. This change of the in-

habitants is great, but that of the rulers shall be greater, when the prince of darkness flees before the Sun of righteousness, and "all flesh shall see the salvation of God" in the face of Jesus Christ our Lord, coming in a spiritual body, with all things made new, to "dwell with men, and they shall be his people, and God himself shall be with them, and be their God" for ever. The earth ($\gamma\eta$), therefore, of which we are made, and of which the incarnate Saviour was also made, always remains; while the world (Κόσμος and $\acute{\alpha}\iota\omega\nu$), with all things in it, passes away, and gives place in the restitution of all things to the paradise of God.

THE VOID OF HEAVEN IN PLACE OF EARTH.

When the righteous Governor of the nations solemnly declares, "Blessed are the meek, for they shall inherit the earth" (Matt. v. 5), when he promises Abraham that he shall inherit the land (*earth*) for an everlasting possession, and confirms that promise with his holy oath, in order that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation who have fled for refuge to lay hold on the hope set before us in Christ Jesus,—why so bold, O Scribes, as to change the word *earth* by abstracting its very idea from the covenant and substituting instead the idea of infinite space? By what authority do lawyers and commentators change the hope of our everlasting inheritance conveyed in the holy covenant deed, and presume to say that "the Lord God does not intend to give this *earth* for the place of our everlasting inheritance? To say, Surely our eternal abode shall be any elsewhere in the expanse of the boundless heavens," when the holy covenant specially sets forth, "I will give unto thee the earth for an endless possession"? When the Lord declares that the righteous shall inherit the land (אֶרֶץ , earth), and dwell therein for ever" (Ps. xxxvii. 29), it is bold for mortals to substitute the *void* of heaven, or the idea of any other place, for "the land, earth," in the holy cove-

nant. In their transactions one with another such conduct among men is called forgery, or false pretence, and the courts punish it. None the less is the offence against law and justice to change the word earth in the Lord's holy covenant, and make the substance of the covenant void. The word "land" or earth used in all the holy covenants is invariably ארץ in the Hebrew, and is γαῖα (γαῖ) in the Greek, the same used in the first verse of the Bible for the planet earth. Earth does not mean the void of heaven, but is distinguished from that void. The covenant promise of the *earth* to Abraham (Gen. xiii. 15), and to Christ (Ps. ii. 8), and to the meek, for a possession of inheritance, means the regenerate earth. Yet many learned in the schools dismiss the very idea of the *earth* from the covenant promises, both for the inheritance of the saints and for the throne of Christ—dismiss the idea of earth and substitute the expanse of heaven in its place! Earth in the original covenant is changed by the tradition into the expanse of heaven, and the counterfeit is everywhere received and passes currently—the void of heaven for the earth of the covenant! And one who offers the genuine promise is met with a stare, as if a man should take this *world* for heaven!

"We do not change a word of the covenant," they say, "but we accept the word *earth* for a figure." To this I reply that in the Scriptures the word earth, or land, is not used for a figure of anything but this planet, its face and its inhabitants, the solid earth and its surroundings, nothing else, and it is wrong to make it a figure.

ON THIS EARTH IN SUBSTANCE, NOT ANOTHER.

The word of the covenant promise for inheritance is *earth*; neither this world, nor yet heaven, but distinguished and separate from both, and to be heaven, when "Behold, the tabernacle of God is with men, and he shall dwell with them." Rev. xxi. 3. The earth of promise is a world of delight, is a heaven of bliss

unspeakable and eternal, but it is still earth, contradistinguished from the void of heaven, in substance, in place, in configuration, in qualities, productions and occupants. The earth of promise is the new earth of the world to come, after this world has vanished away. The inhabitants of that world "are equal unto the angels, and are the children of God, being the children of the resurrection." As it is written: "We according to his promise look for new heavens and a new earth, wherein dwelleth righteousness"—i. e., the righteous. 2 Pet. iii. 13. For that new creation the present groans with travailing pains, until it shall be manifested in "*the redemption of our body.*" Think of it! And that new earth seems to bear a relation to this, similar to the relation between our earthy and our spiritual body, in substantial identity the same, but transfigured, as the oak from the acorn, or the magnolia from the naked seed; the same identical person, whether Abel, or David, or John, and the same identical land, earth, promised them for an everlasting possession, and for an endless dominion; yet how inconceivably changed in feature, in power and in glory! For although "now are we the sons of God, it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like Him" (1 John iii. 2) whose glory was manifested to Peter and James and John in the holy mount. The earth is by no means to be left a blank in creation without an inhabitant. It is to be glorified, to be made the habitation of the just and the seat of the throne of the Son of David, filled with life and joy and praise. "They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. xi. 9), even *this* earth and not another; the round world, and not the expanse of heaven. "In that day shall ye say, Sing unto Jehovah, for he hath done excellent things; this is known in all the earth. Cry out and shout, thou inhabitant of Zion; for great is the holy one of Israel in the midst of thee." Isa. xii. 5.

ZION THE ROYAL CITY.

Zion, or Jerusalem of this world, is a symbol of the holy city, but the *symbol* is not a *holy city*: when was it ever? Its inhabitants in the days of the prophets were typical of the holy people gathered and separated unto the worship and service of God out of all the nations of the earth, but they were far from being the holy people which they typified. The holy people and city belong to this earth, but not to this world. The *types* belong to this world, but the city and people typified belong to the habitable world to come on the new earth. Both the types and the antitypes belong to earth, but to different worlds. The types are transitory, the antitypes eternal; the types pass away in corruption, the things typified abide in glory as the throne of God for ever. The Zion whose inhabitants triumph in having the holy One of Israel resident among them is not this city trodden down of the Gentiles, but that city which God hath prepared for them, and which Abraham and his seed in their pilgrimage through life have ever sought. The holy Zion of prophecy is not that city which rejected and crucified our Lord, but that city "whose foundation is in the holy mountains," whose gates the Lord loves more than all the dwellings of Jacob. "Glorious things are spoken of thee, O city of God." Prepared for the continuing city of his people and his throne, it is builded in the heavenly places, not in this sinful kingdom. Prepared where Christ is with the Father, its place can nowhere be seen in this world's geography, except by faith only. But when the time appointed comes to close up the Gospel dispensation, and to introduce the dispensation of the fullness of times, then the things which can be shaken being removed, the city and kingdom which cannot be shaken, neither removed nor left to other people, shall remain, "and it shall stand for ever." "And I John saw the holy city, New Jerusalem, coming down from God out of (the new) heaven, adorned as a bride for her husband:

and I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men." Rev. xxi. 2.

RIGHT THEORIES ENLIGHTEN MYSTERIES.

The Gospel is good news of this coming King and kingdom, this holy city and heavenly country. "The poor have the Gospel preached unto them," they hear the news and hunger for it, they hear it gladly, undisturbed by learned doubts or burdensome cares. They read, sing, pray and march on in the name and strength of the Captain of our salvation, having a conscience void of offence and an assurance of hope no earthly power can shake. Their hope is to inherit with Christ in glory, whether they be conducted by this or by that denominational standard, believing all that the Scriptures reveal concerning our future inheritance and our coming King.

The world is governed by theories right or wrong on land and sea, whether in politics or finance, whether in agriculture or the arts, and however good and honorable the conduct may be under a mistaken theory, or without any theory, it must be confessed that they succeed best in every department of life who add to their diligence in business the learning to conduct it on a true theory. To the day-laborer it makes no difference whether the movements in the heavens are truly explained by the astronomer or not; whether the blood circulates through the heart or not; whether the atomic theory of matter be correct, and the sunbeam separable into colors, and the lightning identical with electricity or not, besides a multitude of like discoveries: his life passes all the same either way; but to the doctors, the teachers and governors of the nations and naturalists a correct understanding of these and of other theories is of the highest importance for the managing of the world's affairs. Still more important is it to obtain correct views of our relations to the eternal world to come toward which we are emigrating.

A FIXED PLACE ADDS ASSURANCE TO THE PROMISE.

Suppose that the Scriptures were really silent on the subject of the locality of our future dwelling-place in eternal life, as they are in respect to the temporary abode of departed spirits; suppose they left us wholly in the dark whether the abodes of the blessed be in the earth, in the heavens above it or in the vast expanse of boundless space. Suppose all those descriptions of the promised land (*earth*) and its inheritances and possessions, everywhere found in the Scriptures, were left *blank*, what an awful blank that would be! Consider a moment what a change it would make in the interest and value of that holy volume, to fill up the blanks! Consider how thankfully we would acknowledge the goodness of God should he, under these circumstances, commission some one of his known servants to tell us plainly in what planet, star or quarter of his universe the inheritance of his people shall surely be for an *everlasting possession*! Consider also with what feelings you would learn that the inheritance shall be, not in unknown, but in well-known, localities, changed indeed, beautified, adorned and glorified, and full of interest on account of the former trials, battles and victories, the labors and harvests, of the humbler life briefly spent there in preparation for the crown of eternal life in the world of glory! It seems to me that a revelation with the names and prophetic descriptions of the place of the holy land, city and inheritances, left in blank, would be sadly deficient compared with our Bible, and moreover that were such blanks filled every heart would swell with thankfulness and praise, all the happier for the lot of inheritance falling in their own rather than in a foreign and unknown land. On every account such a revelation would add strength to the faith and courage to the heart of the Lord's earnest followers. Possibly much of the popular indifference toward the future inheritance springs out of heedless uncertainty where it lies. Let it be said, "Dying mortal, your eternal inheritance in soul and body shall be in the habitable

world about to come with Jesus Christ our King on this earth renewed where you now dwell," and possibly the multitude would better realize and comprehend their personal interest in the testimony of Jesus. The learned would drop the vain hope of escaping from the body into the vasty heavens; they would gladly come to a reunion in the likeness of the heavenly Adam with our everlasting King in the new heavens and the new earth. A definite place for the rich inheritance marvelously helps sensible people to set out for the land of promise, while the doubtful hope of finding it somewhere in the boundless realms of infinite space unknown is discouraging to the pilgrims of hope.

MYSTERIES OF THE WORD.

All the followers of the Lamb follow Christ through suffering in time for the hope of reigning with him in eternity. When, in vision, the Lamb took the sealed book which no man could open, and was ready to open the seals, John saw the four living creatures and the four and twenty elders of the heavenly host fall down before the Lamb, having every one harps and golden vials full of odors, and the song they sang was this, "Thou art worthy, for thou wast slain, and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation, and hast made us unto our God kings and priests, and we shall reign on the earth." Rev. vii. 8.

Some ask, How are the multitude of the redeemed to find a standing-place on this earth? And being so many kings and priests, where are the nations and peoples over whom they shall rule and minister? I humbly reply that, however numerous may be the members of the four living creatures and the four and twenty elders singing this song, only twenty-eight, the whole number of the cherubim and of the elders, wear crowns and mitres. Whatever difficulties may be suggested by the enemy, no power, or time, or circumstances can change the words of this holy song, or of the covenant oath and promise of God to give

the land (earth) to Abraham and his "seed, which is Christ," for an everlasting possession, and also to David, saying, "Once have I sworn by my holiness that I will not lie unto David" (Ps. lxxxix. 35); "thy house and thy kingdom shall be established for ever before thee; thy throne shall be established for ever." 2 Sam. vii. 16. These covenant promises are in the deed, are in the will and testament of God, recorded for the believer, whether Jew or Gentile. They are in *the future*, and stand sure till the time appointed of the Father in his testament for their payment and discharge, when he will send his Son our Saviour, the appointed Executor of the will of God, to perform his covenants according to the plain terms of the deed, in life eternal to all the heirs of his great salvation. Why should man cavil at the promises or the warnings of the Lord almighty?

Deep mysteries abound in the Scriptures without detracting from their credibility, and, least of all, excusing the world for unbelief of plain things written therein. It is a mystery that "The WORD was made flesh and dwelt among us;" that "the world was made by him, and the world knew him not;" and that Herod and Pontius Pilate, the chief priests and elders, with the Gentiles and the people of Israel, agreed together to kill the Prince of life, the aim of whose life was to preach the Gospel of his kingdom, to deny himself and to do good unto all men. He did not hide from his disciples that the world hated him and would put him to death, that it would also hate them and cast them out as evil-doers, and that the world must perish, while "whosoever believeth in him should not perish, but have everlasting life." John iii. 16. We ought not to ask, How can these things be? but, How can I escape perishing? Whereby shall I know that I shall inherit everlasting life?

ONE CALLING OF GOD TO ALL MANKIND.

It may seem unnecessary here to urge doctrines familiar to every reader of the Scriptures, but while "the mystery of Christ,

which in other ages was not made known unto the sons of men as it is now revealed unto his holy apostles and prophets by the Spirit that the Gentiles should be fellow-heirs and of the same body and partakers of his promise in Christ by the Gospel" (Eph. iii. 4), continues still to be advocated by learned men, in the very letter of the ancient mystery, for the assurance of the circumcision in their carnal hope, one may be excused for repeating the first principles of the life and doctrine of our Lord, in order to correct the fallacious expectation of the conversion of the Jews and of this world to Christ, even their hope of the kingdom and dominion of this world, and to induce them to accept in its stead the faith of a common salvation to all believers in Jesus and the resurrection.

We hear St. Paul saying, "I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. iii. 13. We all have one prize and one high calling of God, not two, one for the Gentile and another for the Jew; not one *prize* in this world, the other in the *next*. "Godliness is profitable for all things," but there are not two callings of God, one for Abraham and another for Titus; one for time and another for eternity; one for Jacob and another for Esau. "For there is no difference between the Jew and the Greek, and the same Lord over all is rich unto all that call upon him." Rom. x. 12. If the Jew trusts to his natural birth, he loses his great inheritance. His younger brother gets it. The gifts and calling of God have no respect to persons, save that "not many wise men after the flesh, not many mighty, not many noble, are called." 1 Cor. i. 26. This class of people hear the call of the world, receive honor of men and are taken with visible rewards, while "the God of all grace hath called us unto his eternal glory by Christ Jesus." 1 Peter v. 10. This eternal glory was the prize toward the mark for which our apostle pressed, and toward which the pilgrims of hope have marched and the children of faith have looked, from Adam to this day. This is our calling of God. Neither Abra-

ham nor his natural seed nor any of the children of men have or can have a higher and holier calling of God than "unto his eternal glory by Christ Jesus."

THE REWARDS OF FAITH.

This "mystery of Christ is now revealed unto his holy apostles and prophets by the Spirit." Eph. iii. 45. Yet Jews and Christians still cling to it. The faith once delivered to the saints grows cold, both in Jewry and in Christendom, but it cannot change while the Scriptures remain, and the world stands, and the children of Adam and of Abraham continue. The father of the faithful is still the father of the seed of promise, and for ever will be as "the friend of God." For he "received the sign of circumcision, a seal of the righteousness of the faith which he had, being yet uncircumcised, that he might be the *father of all them that believe*, though they be not circumcised; for the promise that he should be the *heir of the world* was not to Abraham or his seed through the law, but through the righteousness of faith, to the end that the promise might be sure to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all, as it is written, I have made thee a father of many nations." Rom. iv. 11. If the Jews have promises of an inheritance not common to all the seed of faith, they must have them in Vanity; they certainly have no faith in our Lord. True faith is the same "once for all delivered to the saints," the same of which Jesus Christ is the Author and the Finisher; its rewards are not in this sinful kingdom, they are distributed on the judgment-seat—not according to a natural relation to Abraham, but to a spiritual relation to God in Christ Jesus our Lord.

THE REWARDS OF FAITH NOT IN TIME.

The rewards of his faith were not given to Abraham or to his seed, neither will they nor can they ever be "in this present evil

world." As it is written, "Whosoever therefore will be a friend of the world is the enemy of God." James iv. 4. Better as the world may grow, this charge will stand true till the fall of the prince of this world and the restitution of all things. The world that crucified our Lord hated him. John xv. 18-25. Its temper is not changed.

This world is no fit place for Christ's kingdom, or for the inheritance of his covenant promises, or for any but his enemies and their prince, that reject his laws while they affect to bear his sceptre and his name. The world is not a friend to grace or to Christ or to his people; it pretends to be, and, more, to be a rewarder. It promises this Jerusalem and Canaan for a possession of inheritance. But now the Jews themselves will not have that land, neither the city; they might, if they would, take possession, with ample protection. Were it given them, they could neither live by its soil nor by its merchandise. Jerusalem, Palestine, is the world—the world in epitome—a cheat, with the grand sultan for its prince and a mosque for its temple, a heap of ruins for the capital, and a desolate country from sea to sea for wandering Arabs, whose hand is against every man. Such is Palestine, however it may be with the world.

"ALL THIS IS TO BE CHANGED."

Exactly so; that is our position. In the promised restitution of all things, these old heavens and this old earth will give place to the promised new heavens and new earth, in which the chosen seed of faith shall have their eternal inheritance together with Christ. "All is to be changed" from this sinful kingdom to the kingdom of God, from the dominion of death and of him that had the power of death, that is the devil, to Christ in life eternal. Heb. ii. 14. "And the saints of the Most High shall take the kingdom and possess the kingdom for ever and ever." Dan. vii. 18. It is a painful thing to see eminent Christians among us under the delusion that our Lord Jesus Christ is about to take

up the falling sceptre of the prince of this world, and to establish his throne on the sands of time—on this ground under the curse. I find no promise that *the world* which hated and crucified the Lord will ever turn to love and obey him; that this world will ever forsake its idols and turn to serve the living God. It will die, as it lives, fighting against God and his Christ. Fallen with its prince under the condemnation of death, the day not of release, but of execution in righteous judgment, approaches. While the world stands, it changes neither its fallen state, nor sinful nature, nor evil prince, nor obedience to death. The world will go on, as it has done from the days of Noah, buying and selling, planting and building, marrying and giving in marriage, till the day when the Son of man shall be revealed. Luke xxi. 30. The judgment under which this world and its prince now lie (John xii. 31), having been executed in righteousness, and Rachel's children being brought back "again from the land of the enemy to their own border" (Jer. xxxi. 16, 17), the earth will lay off these worn-out and blood-stained garments and clothe herself in bridal attire with new and beautiful ornaments, such as eye hath not seen, but "of which God hath spoken by the mouth of all his holy prophets since the world began." Acts iii. 21. Possibly such interpretations reduce the army of saints in Israel from myriads to thousands, but it is better to go to victory with three hundred who lap with the tongue and blow the trumpet of the Lord and of Gideon, while holding up the lamp of God's truth, than, distrusting the counsel of the Highest, to retire to the enjoyments of this world and its fleeting pleasures.

THE COMING OF THE LORD.

Palatine, "thy earth, O Emmanuel," even all this world, shall be changed—not for the honor and supremacy of the carnal Jews, neither for the glory of the visible church, but for the everlasting inheritance of the saints. This world comes to its end in the time appointed—an end, like that of man, in death and corrup-

tion, when its heavens shall be dissolved, "and the elements shall melt with fervent heat, and the earth also, and the works that are therein, shall be burned up." 2 Pet. iii. 10-13. "The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world and all that dwell therein." Nah. i. 5. Temporal cares and joys, hopes and fears sink into shadows. Even the restoration of the Jews of the flesh to Jerusalem is nothing compared with this coming of the Lord, compared with the fullness of Christ's coming in glory.

"YOU CAN PROVE ANYTHING BY SCRIPTURE."

Try it now if you can prove by Scripture that these things have already come to pass. You must give that up. Then be sure they will, "when the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ." 2 Thess. i. 7. So sure as these things have not come to pass, they will hereafter come with "the Prince of the kings of the earth." "For behold he cometh, and every eye shall see him." "You can prove anything by Scripture?" Try it now and see if the sharp point of your argument does not rather pierce the side of the blessed Jesus on the cross than slay the truth of his coming again in the end of the world to "destroy them that destroy the earth." "Wherefore, gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." You can, my brother, prove by Scripture that yourself, with Caiaphas and the chief priests and the whole council of the Jews in Jerusalem, "hereafter shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." Matt. xxvi. 64. But I know not by what process you can prove that you have thus seen him already. Therefore "seek those things which are above. And when Christ who is our life shall appear, then shall ye also appear with him in glory."

CHAPTER VIII.

THE TWO HORIZONS.

Trinity Church, Little Queen st., London. Horizons of the earth, and of the Bible. The sensible in sight, the rational in faith of Christ. The natural Israel restored from Babylon not promised another return in this world. Objections from Jer. xxxi., Ezek. xxxvii., and Rom. xi. Both the sensible and rational returns of Israel are true, but in different worlds. Prophecies contrary to the restoration of Israel of the flesh. Harmony of the two horizons, and of the two testaments. The second advent and the millennium, by Bishop McIlvaine. Literal fulfilment of the prophecies. Open-air preachers and John MacGregor, Esq., "Christian World."

TRINITY CHURCH, LITTLE QUEEN ST., LONDON.

Jan. 21, 1871.—I attended in Trinity Church, Little Queen st., London, the twenty-ninth anniversary of the consecration of the Anglican Jews' Church in Jerusalem. All the services from first to last were earnest and devout and faultless throughout, though conducted on the near-sighted supposition of the future return of the circumcision of the flesh to this Jerusalem. At first this surprised and puzzled me. While walking away I mused on the exact fitness of the visible Israel and of their return in this world, to describe the Israel of faith and their promised restoration to the possession of the eternal world to come, and it occurred to me that as this world, so likewise holy Scripture, has two horizons in the same firmament, one called *sensible* by astronomers, the other *rational*. God that made the firmament made also the Scriptures. We perceive not a star in the rational horizon, except through the sensible horizon. We can obtain no comprehension of the invisible glories of the redeemed, and of the world, and of the kingdom of God to come, except through the visible forms and patterns of heavenly things exhibited in the covenant dealings and rela-

tions of God with Israel. For practical purposes the two horizons are one, but for him that searches into the mystery of the heavens and the laws which govern the sun, earth, moon and stars in their courses, the distinction between the sensible and the rational horizons is essential. In like manner, for the practical duties of daily life, the two horizons in the Scripture firmament are both one; to walk by the guidance of the sensible horizon leads to no mistake. But for every commentator, preacher or "scribe which is instructed unto the kingdom of heaven, and which bringeth forth out of his treasure things new and old" (Matt. xiii. 52), it is important to recognize the two horizons in the Scripture firmament—the Jewish or sensible, and the Christian or rational—and to distinguish between them—between the visible or Judaic horizon on the one hand, and the spiritual or Christian horizon on the other hand. The idea was new to me, and seemed to clear the atmosphere of prophecy from the fog of Judaism in a Christian sky.

The humble believer intently looks on the letter of the word, and through it sees and beholds and feels the spirit which giveth life. He searches through the sensible horizon of Scripture, and finds opening to his heart in the rational horizon the incomprehensible glories of Emmanuel and of his saints in the coming kingdom of God. Scholars will manipulate this great idea better than I can, but for beginners I will enlarge upon it a moment. For to the experienced observer of the heavens their hosts shine with the same resplendent light as to a little child, but with a display of the power and majesty of God, and of his goodness and glory, infinitely beyond the conceptions of childhood and above the comprehension of the highest intellect of educated men.

THE ISRAEL OF THE FLESH AND THE ISRAEL OF GOD.

The one steadfastly seeks the kingdom of this world, the other seeks for the kingdom of God "in the habitable word of which

we speak" (*τὴν οἰκουμένην τὴν μέλλουσαν περὶ ἧς λαλοῦμεν*). Heb. ii. 5. Were no habitable world to come, how could the apostles by the spirit speak of its coming?

God made the heavens and the earth on a definite plan, with a purpose, fixed as the firmament itself, to give the earth for the possession and dominion of a righteous nation made in the image of God and after his likeness. But Adam's is not a righteous nation. Now, truth and falsehood, light and darkness, good and evil, life and death, are visibly mixed up in utter confusion, like the starry host in the midnight sky. To the astronomer, however, our solar system reveals itself in order and motions so perfect in every part that he foretells the eclipses to a second in form and time years before they come off, and the commentators by study and comparison of the holy Word may come at length to find the same order and harmony in the apparently confused and diverse testimonies of the Bible and of creation with respect to the firm purposes of the ever blessed Lord our God.

THE TWO HORIZONS OF THE EARTH AND OF THE BIBLE.

The natural horizon spreads from the zenith down on every side to the earth in one form, but of two characters, one infinitely beyond the other. First, the sensible horizon extending from a point in the zenith a few hundred feet overhead down to the *apparent meeting of the earth and sky*. Secondly, the rational horizon raised to the highest heavens on a plane passing through the earth's centre *parallel* to the sensible horizon, and extending into boundless space on every side around and above and even beneath the earth's revolution on its axle. Thus, in the language of astronomers, the rational embraces the sensible horizon, so that, while infinitely diverse in space, there is no perceptible jar between them. To the unpracticed eye of a child walking in the moonlight evening, the queen of night and the stars not only give their light, but their company also, attendant on his steps in the sensible horizon, while the practiced eye beholds in the ra-

tional horizon the heavenly host infinite in distances and magnitudes as in numbers, and God is glorified in all his works.

Divine revelation has its sensible and its rational horizon, one of time, the other of eternity. The rational embraces the sensible, as eternity embraces time, whereby to the childlike mind eternal things are *visibly near at hand*, while to the instructed scribe they are at unfathomable distances, still shining in glory directly on the pilgrim's path through the darkness of this world, and appearing to his upturned eyes just as near to the last as when he first set out in life. The word of promise and warning, of faith and hope, is nigh thee in the sensible horizon during all life's pilgrimage, but the rational firmament holds in its firm and vast embrace both the life that now is and that eternal life of the habitable world to come of which all the prophets and apostles speak with Christ in the throne of his glory, "the fullness of Him that filleth all in all."

THE SENSIBLE HORIZON OF PROMISE.

The puzzling question of the relation of the Jews to this dispensation agitated the church in the beginning, and was laid in peace by the apostles, elders and brethren in the council at Jerusalem till the time of the great Reformation, when it burst out anew, and was by the Germans in the Augsburg Confession and by the English in the Articles of Edward VI. once more quieted. Now many earnest men insist again, as in the anniversary mentioned at the head of this chapter, that the Jews after the flesh have over and above the Gentiles, as a race of the flesh to-day, a separate law and covenant promises, and national glories and possessions, secured to them in future generations of this world. That a time is coming when the children of the flesh shall be restored to this Jerusalem now in bondage with her children, where Christ shall meet them and reign with them over the Gentile nations on the face of the whole earth for ever, or at least a thousand years. These little ones, precious lambs of the great

Shepherd's fold, see the sun, moon and constellations of holy promise in the sensible horizon without sufficiently considering that their true place is not in the apparent horizon, but in the rational horizon, with Jesus risen from the dead, exalted to the right hand of God, and coming in the clouds of heaven with power and great glory to govern the nations upon earth, not in this body of death, but in this body, and this creation also, "delivered from the bondage of corruption into the glorious liberty of the children of God." Such is the rational horizon of covenant promise made of God unto our fathers.

When and where Abraham and Isaac and Jacob shall receive their promised world (earth), their sought-for city and heavenly country, the righteous seed of faith will also receive their promised inheritance, not before, neither elsewhere, nor without these our fathers of the faith. This is "the hope of the promise made of God unto our fathers," and this is the hope of Israel which "God has fulfilled to us *their children* in that he hath raised up Jesus again." Acts xiii. 32.

The carnal seed are not the "chosen generation," neither were the tabernacle and temple, with its furniture and service, "the substance of things hoped for." The Jews and their economy are "a shadow of good things to come, and not the very image of the things;" they are perishable types of the holy nation, but the body is of Christ (Col. ii. 17); types of good things to come, not in the natural body, but in the spiritual body of the resurrection. The race of Adam lies under the condemnation of death, not excepting Abraham's seed. The everlasting Gospel is good news of the great salvation to every creature, for which this whole creation is waiting on "the redemption of our body." Were Abraham's seed after the flesh restored to Palestine to-day, they could have only a corruptible inheritance, whereas the covenant promises warrant the chosen people, personally and nationally, an everlasting possession.

OBJECTIONS.

“There are so many promises of their literal return, as in Jer. xxxi.; Ezek. xxxvii.; Rom. xi.”

The heavens are the same *literally*, whether apprehended in the sensible horizon by a child, or by a man in the rational horizon. “The letter killeth,” if the promise be tied to the natural seed, “but the spirit giveth life,” if through the letter we study the rational return of God’s elect, even the whole house of Israel, both quick and dead, in Jesus and the resurrection. “Jacob shall return, and shall be in rest and be quiet, and none shall make him afraid; for I am with thee, saith the Lord, to save thee. Though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee” (his elect). Jer. xxx. 10. Jacob’s return from *Babylon* in the sensible horizon was subsequent to this prophecy, but then neither to be in rest, quiet nor without fear. “At the same time, saith the Lord, will I be the God of *all the families of Israel*. Behold, I will bring them from the north country and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither.” Jer. xxxi. 1, 7.

The prophet adds, “Thus saith the Lord, A voice was heard in Ramah, lamentation and bitter weeping; Rachel weeping for her children refused to be comforted, because they were not; thus saith the Lord, Refrain thy voice from weeping and thine eyes from tears, for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy, and there is hope in thine end, saith the Lord, that thy children shall come again to their own border.” Jer. xxxi. 15.

There is no possible way of fulfilling these promises in Jeremiah compared with Matt. ii. 18, but according to the Gospel preached before unto Abraham, and to the hope of Israel in Jesus and the resurrection, when the promise will be fulfilled literally

to Rachel, to her children and to all the chosen people. Among Rachel's children must be numbered not only the murdered babes of Bethlehem, but Ephraim, Manasseh and Benjamin, her sons also carried away captives into the land of death. These tribes, with Judah himself, to whom Bethlehem belongs, are, alike with the children of Bethlehem, mourned for in captivity to the last enemy. The voice of the living God in these words to Rachel comforts all the bereaved mothers in Israel for their lost children, saying, "They shall come again from the land of the enemy, thy children shall come again to their own border;" this necessarily implies their resurrection with Abraham and Isaac and Jacob from the dead. With these innocents, not only the children of Rachel, but the whole Israel of God, the meek of all ages, carried away captive to "death, and him that had the power of death, *i. e.*, the devil," shall likewise return in like manner, and "shall come again from the land of the enemy, and shall come again to their own border," never to move any more. This explains the formidable description of their literal return in the earlier part of this thirty-first chapter, and carries the mind through the sensible into the rational horizon of the prophecy, and through the temporal return from Babylon into the eternal restoration, according to the boundless grace of God toward the children of men who hearken to his word.

EZEKIEL XXXVII.

The prophet Ezekiel presents both the sensible and rational view of the same promise. He wrote during the captivity to Babylon as follows: "Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they be gone, and I will gather them on every side, and bring them into their own land, and I will make them one nation in the land upon the mountains of Israel, and one king shall be king to them all, and David (the Beloved) my servant shall be king over them, their prince for ever." Ezek. xxxvii. 21-25.

The temporal and eternal restoration are both included, for after the scattered are gathered into their own land, and are one nation, they are ruled for ever by one king, which has never yet been. The eternal restoration is yet to come, as foretold in the former part of the same chapter, where Israel complains, "Our bones are dried and our hope is lost, we are cut off for our parts; therefore, prophesy and say unto them, Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel, and ye shall know that I am the Lord when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live and I shall place you in your own land; then shall ye know that I the Lord have spoken it and performed it, saith the Lord." Ezek. xxxvii. 12, 14.

The strictest literalist cannot find other words so specific to describe the resurrection of all the children of God: "Behold, O my people" (of all nations and generations), "I will open your graves and cause you to come up out of your graves" (every sleeping saint from the beginning to the end of time), "and bring you into the land of Israel" (the heavenly country of holy promise). "When I have opened your graves, O my people, and brought you up out of your graves—" Stay, cries the literalist; say "out of your graves of *national ruin*." But the prophet says literally, "Out of your graves, and shall put my spirit in you" (in your risen body), "and ye (who were dead) shall live, and I shall place you in your own land" (אֶרֶץ, *arets*, the same promised to the fathers), alive for evermore, then ye shall *know* (what you do not now *believe*) "that I the Lord have spoken it and performed it, saith the Lord." This is literal holy writ.

ROMANS XI.

The two horizons appear also in Rom. xi.

Verse 15. "If the casting away of them (the natural Israel) be the reconciling of the world, what shall the receiving of them be, but life from the dead," *i. e.*, the resurrection from the dead so graphically described by Ezekiel—their return back to life from their graves. This is "the hope of Israel," "this is the hope of the promise made of God unto our fathers," "which God hath fulfilled unto us their children in that he hath raised up Jesus again." Tradition learns to read Rom. xi. 15, "What shall the receiving of them be, but *as* life from the dead?" Many learned will not believe the true text when recited till they turn to it.

Verse 25. "For I would not, brethren, that ye should be ignorant of this *mystery*, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved, as it is written, Out of Zion shall come the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them when I shall take away their sins."

There is a mystery in the blindness of Israel like darkness in the natural horizon, whether regarded as sensible or rational. But childlike faith peers through the sensible and temporal into the rational firmament of the mystery. The fullness of the Gentiles, or their *pleroma*, being come in, no more of them can come in. The times of the Gentiles being then fulfilled, and Jerusalem no longer trodden down, Zion shall arise and shine, for her light is come. "And *so* all Israel shall be saved," all God's chosen people "shall be saved," the body of the elect shall be accomplished, the temple of God finished and the work of salvation completed. "As it is written, Out of Zion shall come the Deliverer," Jesus Christ, who came once to redeem and is coming again to deliver. "And he shall turn away ungodli-

ness from Jacob, for this is my covenant unto them when I shall take away their sins"—not the sins of their forefathers, but "*their sins,*" the sins of the redeemed, of David, Paul, Peter and of all his holy people. For this is my covenant unto them, "I will forgive their iniquity, and I will remember their sin no more." Jer. xxxi. 34; Heb. viii. 12; x. 17. These are and must be *new* creatures, not after the form of Adam, but of the Lord from heaven. "And I will cause the captivity of Judah and the captivity of Israel to return, and will build them as at the first. And I will cleanse them from all their iniquity, whereby they have sinned against me, and I will pardon all their iniquities, whereby they have sinned and whereby they have transgressed against me." Jer. xxxiii. 7. These *sinner*s pardoned, and these *transgressors* justified, constitute "the captivity of Judah and the captivity of Israel" which the Lord promises to return and "build them as at the first." They are the penitent of every generation to the end of the world. This is the *rational* horizon of holy promise, while that is less than *sensible* which embraces only a Judah and Israel of the flesh *yet to be born* into this evil world. Both the sensible and the rational are true,—the restoration of the natural seed from Babylon to this Jerusalem, and of the seed of promise from the grave to the new Jerusalem.

The natural seed once restored from Babylon are not promised a *second* restoration to this Jerusalem. The Israel of promise and the natural Israel belong to different worlds. "It shall come to pass that the Lord shall set his hand again the *second time* to recover the *remnant* of his people which shall be left, from Assyria and from Egypt." Isa. xi. 11. Only a remnant of the natural Israel shall be saved, and of these elect it is written, "In that day thou shalt say, O Lord, I will praise thee. Though thou wast angry with me, thine anger is turned away, and thou comfortest me." Isa. xii. 1. The Lord's people had one return after the days of the prophet Isaiah, and have only one more re-

turn to make to their own land, to abide there for ever and move no more, and "none shall make him afraid." Concerning this return yet to come "the second time," the Lord protests to Jerusalem by Ezekiel the prophet, saying, "When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, *then* will I bring again the captivity of thy captives *in the midst of them*, that thou mayest bear thine own share, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them. When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate." Ezek. xvi. 53.

Jerusalem and Samaria and their daughters may be brought back again from their captivity to their former estate in this world, but seeing their promised return is to be when their sisters Sodom and her daughters shall return to their former estate, for "then will I bring again the captivity of thy captives in the midst of them, and thou and thy daughters shall return to your former estate,"—it is clear that this captivity is to death, and their return is the resurrection from the dead, for Sodom and her daughters can literally return only from their graves to the everlasting inheritance of the promised earth. In this manner God reveals "unto us the mystery of his will according to his good pleasure which he hath purposed in himself, that in the dispensation of the fullness of times, he might gather together in one all things in Christ, both which are in heaven and which are in earth, even in him" (Eph. i. 10), and "that at the name of Jesus every knee should bow of things in heaven and things in earth and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." Phil. ii. 10. The above "gathering in one" is not of Israel alone, but literally "of all things," and this worship is paid not only by angels and men, both Jews and Gentiles, but by the

whole creation—the living upon the earth, the dead under the earth. “For it pleased the Father that in him should all fullness dwell, and having made peace by the blood of his cross, by him to reconcile all things unto himself, by him, I say, whether they be things in earth or things in heaven.” Col. i. 19. “Creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.” Rom. viii. 21. “And the ransomed of the Lord shall return and come to Zion” (Isa. xxxv. 10), “and their king shall pass before them, and the Lord on the head of them” (Mic. ii. 13), in whom all the families of the earth shall be blessed.

The Bible is stored with these and like treasures of holy promise which belong to earth, but not to this fallen world—treasures innumerable which without robbery of the generations to come I claim for the inheritance of nations *gone before*, and which with all due respect for the seed of Abraham’s flesh, we ask much more for the seed of Abraham’s faith, through “Jesus, made a surety of a better covenant” (Heb. vii. 22); and Christ, “the captain of their salvation,” not for a thousand years only, but for ever, even for ever and ever. Who will object? No temporal restoration can fulfill the covenant promises. “The regeneration” alone is a fulfillment ample, glorious and eternal, of which every reader can say with the Psalmist: “As for me, I will behold thy face in righteousness: I shall be satisfied when I awake in thy likeness.” Ps. xvii. 15.

PROPHECIES CONTRARY TO THE RESTORATION.

Many intimations are given in holy prophecy that the national polity of the carnal Israel, with their capital, Jerusalem, is utterly and for ever ruined. The city is to be trodden down of the Gentiles while the Gentile race continues. “Then said I, Lord, how long? And he answered, until the land (ADAME) be utterly desolate.” Isa. vi. 11. Jeremiah by God’s command took of the ancients of the priests and of the people of Jerusalem, and

said, "Hear ye the word of the Lord, O kings of Judah and inhabitants of Jerusalem. Thus saith the Lord of hosts, the God of Israel, Behold, I will make this city desolate and a hissing." Then he was directed to break a potter's vessel before their eyes and say unto them, "Thus saith the Lord of hosts, Even so will I break this people and this city, as one breaketh a potter's vessel that cannot be made whole again, even make this city as Tophet." Jer. xix. The natural seed are to remain scattered and their national polity hopelessly broken in pieces till all things are made new. Not only Jerusalem, but the whole earth, the Lord turneth upside down for the transgression thereof, "and it shall fall and not rise again" (Isa. xxiv.), until the Lord cometh to "reign in Mount Zion, and before his ancients gloriously." Isa. xxv., xxvi.; Ps. ii. 9. Likewise, Daniel saw the image of the nations among whom are the scattered nation smitten by one blow, under which "they became like the chaff of the summer threshing-floors, and the wind carried them away, that no place was found for them." Dan. ii. 35. These must be more difficult to restore than the fragments of Jeremiah's broken bottle. But the kingdom following upon them "shall stand for ever." Dan. ii. 44. Our Lord testifies: "As the days of Noe were, so shall the coming of the Son of man be." Matt. xxi. 42. "The heavens and the earth which are now are by the same word kept in store, reserved unto fire against the day of judgment." 2 Pet. iii. 7. One of the most popular works in the language is constructed on the pilgrim's efforts to escape from this city of destruction, and to enter the gate of the heavenly city beyond the river, "which is the city of the great King" and the seat of the throne of his glory.

Brother literalists find a way through the mystery of the Jews' return by interposing the millennium, or a corresponding intercalary dispensation, between the Gospel and the everlasting kingdom of which it is the Gospel. Learned men thus provide for the return and reign of the circumcision in Jerusalem rebuilt.

But seeing the promises to that people are our promises, and the covenants with their fathers are our covenants, and seeing that neither we nor their forefathers have a promise of a return to this Jerusalem, or of any inheritance in it, and seeing also that the promises of such an intercalar dispensation, if there be any, are amply satisfied in the coming and kingdom of our Lord to govern the nations, both Jews and Gentiles, on the regenerate earth, brought back nationally and individually to their own border, never to move nor to be molested any more,—the intercalar dispensation only mystifies what is perfectly clear without it—clear that no return or kingdom of the circumcision, or of any other, comes in between the ruin of this sinful kingdom and the reign of God in Christ over the new heavens and new earth.

HARMONY IN THE OLD AND NEW TESTAMENTS.

Thus the holy covenant promises shine before the eyes of all nations with divine lustre through the sensible firmament of prophecy, and in the rational firmament of the everlasting Gospel of Christ and his coming kingdom at hand. Israel's promised return is with all the seed of faith from the captivity of death and the prison of the grave. As it is written: "I will ransom them from the power of the grave." Hos. xiii. 14. "He will swallow up death in victory." "The breaker is gone up before them; they have broken up and have passed through the gate (of Hades), and are gone out by it; and their King shall pass before them." Mic. ii. 12. "Thy dead shall live; my body shall they arise. Awake and sing, ye that dwell in the dust." Isa. xxvi. 19. "Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth at once?" Isa. lxvi. 8. "Now is Christ risen from the dead and become the first fruits of them that slept," "neither is there salvation in any other." "And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same in that he hath raised up Jesus again," and "now he commandeth

all men everywhere to repent, because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead." Acts xvii. 30, 31.

It is enough; the two horizons and the two Testaments harmonize in Jesus and the resurrection. "For there is no difference between the Jew and the Greek." Rom. x. 12. And the very chapters, Jer. xxxi., Ezek. xxxvii. and Rom. xi., urged to prove a difference favorable to the flesh of Abraham, plainly prove the contrary, and require our interpretation for their proper exegesis. Wherefore we conclude that this interpretation according to the faith of Abraham and of Christ, as distinguished from that of Abraham and the circumcision, stands among the things that cannot be shaken, being built on the rock Christ Jesus, and embracing within its ample folds all the seed of faith blessed with faithful Abraham, whether of the ages and generations past, present or to come, the heirs in this world of the kingdom of God, and in the world to come possessors of the great inheritance with Jesus Christ our Lord in the resurrection from the dead. "Oh that the salvation of Israel were come out of Zion! When God bringeth back the captivity of his people, Jacob shall rejoice and Israel shall be glad." Ps. liii. 6.

THE SECOND COMING OR ADVENT.

The objection made to our doctrine on the ground of the expected universal dominion of the Jews has been freely handled in these pages, without particular attention to the objection embracing the hope of the world's conversion, *i. e.*, the triumph of truth and the growth of godliness in the flesh, until the whole earth becomes "holiness to the Lord," and is prepared for the millennial reign of the saints, certainly, if not for the personal reign of the glorified King. This objection falls of itself before the Bible student who can see that the restoration of Israel is

when "the Lord shall set his hand again the second time, to recover the remnant of his people" (Isa. xi. 11), and when "unto them that look for him shall he appear the second time without sin unto salvation." Heb. ix. 28. The Acts and the Epistles set constantly before the believer the hope and consolation of the Lord's soon coming again in his kingdom to change the living and raise the dead, to reward the upright, to **punish the evil-doers**, and to **gather out of his kingdom all the workers of iniquity**, and to **gather into his kingdom all who have kept his faith "and love his appearing."** This second coming of the Lord and second recovery of the remnant of his people are both together succeeded by his everlasting kingdom, promised in the second psalm, preached in the Gospel and prayed for to come with our daily bread.

The objection felt in holy minds to the personal coming and reign of Christ on the earth rises from the natural unfitness of this world to receive him, and from the mistaken idea that his kingdom over the nations must be in their fallen state, when the truth is, his reign shall be over the nations of the risen dead on the new earth. The wonderful inventions, the gigantic enterprises, the deliverance of races from bondage, the diamond, gold and silver discoveries, the going to and fro on the earth, the planting, building and raising up towns and cities,—are sufficiently amazing to turn away public attention from the very idea of "the end of all things at hand." Besides, learned and devout men, by a minute application of holy prophecies to dates, to persons and to passing events which a single age has often falsified, have brought reproach upon the study of prophecy, and especially upon the doctrine of the Lord's coming and kingdom, which disheartens the believer and emboldens the scoffer to mock at the idea of the Lord's coming to "govern the nations upon earth." Not to enter now on this distinct and prominent objection, it may be well to glance at the favorite conception of the millennium, so far as to show that the millennium has no place in

Scripture between us and the coming of the Lord; has no place in the natural world at any time; has no place under these heavens. Every feature of it belongs wholly to the unseen world, to the spirit-land and to the resurrection state. A mystery it is, not of this world, but of a future state.

In this connection I present the remarks of the venerable C. P. McIlvaine, Bishop of Ohio.

THE SECOND ADVENT AND THE MILLENNIUM.

At a clerical meeting in England, Oct. 28, 1870, "THE COMING OF THE LORD" being the subject of discussion, the bishop said:

The crucial point in this investigation is the question, Does the advent precede or follow the millennium? To answer this we must appeal to the New Testament; I would also take in the prophet Daniel. These being our guide, there can be no doubt that the coming of Christ *is everywhere treated apart from the fact of the thousand-years reign.* We observe the certainty of the coming and the uncertainty of the time, and that the coming is never mentioned in connection with the thousand-years reign.

I. The second advent is a topic of *consolation* to the disciples particularly and to the church generally. To the *disciples*, see John xiv. The Saviour is about to leave them as children in a hostile world. Every step hitherto they have walked hand in hand with Christ; now the prospect of parting from their Guide troubles their heart. To console them he said, "I go to prepare a place for you. And if I go, I will come again. It is expedient for you that I go away. I will not leave you orphans; I will come unto you. Let not your heart be troubled, neither let it be afraid." For the consolation of the *church generally* it is written, "When he shall appear we shall be like him." 1 John iii. 2. "Be patient therefore, brethren, unto the coming of the Lord." "From heaven also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto his glorious body." Phil. iii. 20. "When Christ, who

is our life, shall appear, then shall ye also appear with him in glory."

II. There is **NOTHING BETWEEN**. Our attention is directed to the advent, without any intervening circumstance. All points that way till we come to Rev. xx. "The Lord direct your hearts into the patient waiting for Christ." 2 Thess. iii. 5. "Yet a little while, and He that shall come will come, and will not tarry." "Looking for and hasting unto the coming." 2 Pet. iii. 12. "For the Lord himself shall descend from heaven with a shout, and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. iv. 16-18. Jesus went up in a cloud; his disciples stood gazing into heaven. He is gone. He will come again. When? How? Angels answer, "This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." Acts i. 11. In this attitude of hopeful expectation the church stands every moment looking for her Lord's return *from within the veil*. Under the old dispensation, when the high priest went within the veil, *it was not to stop there*: he went in for a special purpose, while the people stood without. But they did not forget him. They waited for him to appear in his robes of glorious beauty, coming forth *to bless them*. In this attitude of expectancy the Israel of God stand waiting for the coming of the Lord, in whom all the nations of the earth shall be blessed.

Such is the unbroken picture of Scripture teaching on this subject. The definite period of a thousand years alone comes, as if to break the picture, in the twentieth chapter of Revelation, which was written after the attitude and the habit of expectancy were fixed on the heart and in the life of the church.

III. Then the question arises, Is the revelation of the thousand-years reign made to change the attitude and the fixed habit of the church, or is it to be taken in harmony with this habit?

If to change the habit, then we might expect among other considerations to find some intimation of this change in an

epistle like the 2d Peter. At the time of its writing the church was as ever in expectancy of the Lord's coming. The apostle admits and enjoins it. He warns the brethren not to "fall from their own steadfastness," and he reminds the scoffers of some things they are willingly ignorant of, as the Flood, "whereby the world that then was, being overflowed with water, perished." He assures his readers "that the heavens and the earth which are now are also reserved unto fire against the day of judgment." Wait a little, for "the day of the Lord will come, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat;" in the Lord's time, not yours, "will come as a thief in the night." After rebuking the scoffers he encourages and counsels the saints, saying, "Wherefore, beloved, seeing ye *look* for such things, what manner of persons ought ye to be, that ye may be found of him without spot and blameless?" Here is nothing to modify or change, but everything to confirm, the church's habit of expectancy, looking and waiting for the coming of her Lord with joyful hope of his appearing in glory.

Many other things in Scripture concur to prove that Rev. xx. was not written to change this habit of expectancy, or to postpone the consolation till after the thousand-years reign. Witness Luke xvii., where it is written, "For as the lightning that lighteneth out of the one part under heaven shineth unto the other part under heaven, so shall also the Son of man be in his day; and as it was in the days of Noe, so shall it also be in the days of the Son of man." Luke xvii. 24, 26; Matt. xxiv. 27. No event intervenes to check the expectancy of the Lord's advent; the wheat and the tares grow together till the harvest; both the good and the bad fishes swim together till the full net is drawn to shore, when the good are gathered into vessels and the bad are cast away. The church in her widowhood is compared to the importunate widow, crying, "Avenge me of mine adversary," and God will avenge her speedily; God in Christ shall shortly avenge his own elect, not waiting for a millennial reign to intervene.

“Nevertheless, when the Son of man cometh, shall he find faith on the earth?” Luke xviii. 8. “The Spirit and the Bride say, Come!” And Jesus answers, “Surely I come quickly.” In this attitude the church continues to stand until his appearing and his kingdom and his reign for ever; thus the second advent comes in God’s good time, and is expected by the church in patient waiting, wholly independent of the millennium; it has no connection in Scripture with the thousand-years reign. See the Ohio “Standard of the Cross,” Dec. 3, 1870.

LITERAL PROPHECIES AND OPEN-AIR PREACHERS.

In this chapter of incidents in London confirmatory and illustrative of the holy promises, I introduce the following to show my literalist brethren the perfect harmony of our views, when once the everlasting promise is carried, in the letter, where alone it belongs for its fulfillment, into the land (אֶרֶץ, earth) of immortality. J. MacGregor, Esq., the celebrated explorer and careful observer of the condition and manners of many cities, nations and races, especially in Bible lands, gave a free lecture to the open-air preachers of London, some two hundred in number, March 22, 1871, calmly setting forth the literal fulfillment of the ancient prophecies which had fallen under his personal observation in Egypt, Syria and Jerusalem, and justly inferring from the past, the literal fulfillment of the *future* prophecies respecting the same countries, races and city. The fidelity of his testimonies and the justice of his conclusion deserved all praise, for truly the threatened judgments have been poured out upon the tribes and nations of this “sinful kingdom,” filling the beholder with reverent astonishment at the verification of the prophecies, describing, in a few words written two or three thousand years ago, the scenes through which he passed better than he could find in himself how to do with many words. And so one is forced to conclude that the Scripture prophecies which remain to be fulfilled upon the same peoples, countries and cities will be in future ful-

filled according to the letter with the same perfect accuracy as in the present and past.

This is just and proper, but I am constrained to raise the question whether that future is of this world or of the world to come, and with good reason. For the prophecies remaining to be fulfilled bear on the face the literal stamp of eternity. Eternal promises *cannot* be discharged in time; by their letter, as well as spirit, they are incapable of fulfillment short of the eternal world to come. However, under the circumstances, I reflected that seemingly in the eyes of the distinguished lecturer, his audience and a multitude of others, this care of his word the Lord takes for the Jews in order to their future restoration to the Jerusalem of this world. Truly, in the resurrection the seed of promise shall be restored to their fatherland; not alone the generations yet *to be born*; not alone the scattered seed now dwelling on all the face of the earth; but the generations of the past also, whether they sleep with their fathers in Hebron, or in America, or in the isles of the sea; all the seed of promise shall return and come together with Abraham and Isaac and Jacob into the possession of their promised inheritance; *even all the righteous seed of faith shall be restored together to their promised land.* Heb. xi. 39, 40. The justified by true faith "are blessed with faithful Abraham" for ever, whether born of the circumcision or of the uncircumcision. The Lord's care is not for the carnal seed only, as many think who overlook the true seed of faith. Does our blessed Lord care for and promise to restore the natural seed of Abraham only? Far from that. "Is he the God of the Jews only, is he not also of the Gentiles? Yes, of the Gentiles also." Rom. iii. 29. "For there is no difference between the Jew and the Greek." Holy Scripture sets forth one land, one family, one city, one overthrow in ruin, one dispersion in captivity among all nations, one return to Jerusalem, and one promise of their restoration under Jesus the Captain of salvation, *for signs and for types* of his dealings and of his purposes toward

all mankind, both "in this present evil world," and in the habitable world to come of which all the prophets speak.

Therefore the Lord will restore his chosen people out of all nations, and not the Jews only, as many seem to think. "And they shall gather his *elect* (not the natural Israel) from the four winds, from one end of heaven to the other." And he shall make "restitution of all things which God hath spoken," and not of the circumcision only. He will make the heavens and the earth anew, and not the land of Canaan only. He will utterly destroy this sinful kingdom and race, and will replace it with the kingdom of God and the righteous nation of the first resurrection. "Blessed be his glorious name for ever, and let the whole earth be filled with his glory," not the land of the Nile and the Euphrates only, as many seem to suppose. "The prayers of David, the son of Jesse," and the prayers of the children of God, being ended, thy kingdom, Lord, shall come, thy will be done in earth as it is in heaven. This which is written shall also come to pass, "I will be their God, and they shall be to me a people; and they shall not teach every man his neighbor and every man his brother, saying, Know the Lord, for all shall know me, from the least to the greatest" (Heb. viii. 10, 11), which is spoken to all believers, and not, as many suppose, to the natural Israel alone. Both Jews and Gentiles of promise shall be restored to their fatherland of the habitable world to come, with new heavens and a new earth, at the appearing and kingdom of our Lord Jesus Christ, in whom all the families, kindreds and "nations of the earth shall be blessed," and not the Jews alone, "for the earth shall be filled with the knowledge of the glory of the Lord," and not Judea only. "And all flesh shall see the salvation of God" (Luke iii. 6), and not the flesh of Abraham only, as many seem to suppose.

This very simple, literal and Gospel interpretation secures to the faithful seed of Abraham, both quick and dead, and not to generations unborn only, the fullness of their promises in eternal

life, and the same to the Gentiles also, who are no longer "aliens from the commonwealth of Israel and strangers from the covenants of promise," as some think, but are now "fellow-citizens with the saints and of the household of God, built upon the foundation of apostles and prophets, Jesus Christ himself being the chief Corner-stone." Eph. ii. 12; xix. 20. Both Jews and Gentiles can rejoice together in this holy interpretation of "the promise made of God unto our fathers," which promise is "the hope of Israel," to be realized by both alike in Jesus and the resurrection, and not chiefly by the Hebrews alone, as many appear to think.

The principal part of this brief argument appeared with the cognizance of the honored lecturer in the London "Christian World," April 21, 1871, and is introduced here for a lively presentation of two sides of this great question, on which every reader is competent to form an opinion, if he has not done it already. The two horizons perfectly reconcile the wide difference of these interpretations. The literal prophecies have been already in their temporal sense fulfilled accurately, which is the sensible horizon, and that which remains to be fulfilled is their eternal sense, which is the rational horizon in the firmament of holy prophecy. The two horizons harmonize perfectly in the visible firmament, yet the objects appearing in them are separated by inconceivable distances, whether we behold the heavens or the Word of God, "by whom the heavens were of old and the earth standing out of the water and in the water" (2 Peter iii. 5), "by whom, through faith, we understand that the worlds were formed." Heb. xi. 3. He is coming "clothed in a vesture dipped in blood, with the armies of heaven following" (Rev. xix. 13, 14), "to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." Jude 15.

CHAPTER IX.

THE KINGDOM OF ISRAEL.

The kingdom historic and prophetic. The historic and temporal kingdom. The prophetic and eternal kingdom. Views of Jews and followers. Views of the great denominations. The historic eyeglass of the prophetic kingdom. The true Israel. The earth their inheritance. Jerusalem and the church in apostasy not forsaken of the Lord. The visible churches in apostasy. A nation born in a day. The signs mistaken for things signified. Israel's Saviour and King.

THE KINGDOM OF ISRAEL.

THE kingdom of Israel is in the Scriptures a subject of history and of prophecy. The books of Samuel, the Kings and the Chronicles contain its history; its great and endless future is recorded in the Psalms and the Prophets. The historic kingdom belongs to this world. The prophetic kingdom belongs to the world to come. The historic kingdom had its root in Jacob and the twelve patriarchs. It grew up into a great multitude in Egypt, and transplanted into Canaan, it, after many vicissitudes, took the form of hereditary monarchy under Saul, the son of Kish. After his removal the Lord placed David, the son of Jesse, upon the throne, and established the kingdom of Israel in his house for ever. The historic kingdom changed the dynasty of the first king for the dynasty of the second king so long as the nation maintained its sovereignty. The revolt of the ten tribes from the sceptre of the son of Solomon carried the name of the historic kingdom away from the house of David, to which it has never yet returned, separating the kingdom into two parts, Israel and Judah.

The historic kingdom began B. C. 1095 and continued in the name of Israel 374 years, to its captivity and dispersion by

Shalmanezar, B. C. 721. And it continued through the house of David from B. C. 1095 to B. C. 588, a period of 507 years, when Jerusalem was carried away captive to Babylon. Since that time the house of Israel and of Judah have had no king of their own flesh, now 2460 years, and for 1800 years past they have had no existence as a nation, but they have constantly been, as they are now, outcasts or citizens scattered among all nations.

THE HISTORIC AND TEMPORAL KINGDOM.

Such is the historic kingdom of Israel and of Judah according to the flesh—a kingdom of diminutive size and of small account among men, yet symbolic of a far other kingdom in the world to come. In its unity and in its great divisions, it is stamped with living features of the loftiest and of the basest, of the holiest and of the most impious, character known to the nations of this world. The history of Israel and Judah is full of instruction to men, constantly betraying a strong tendency to neglect the worship and service of the invisible God, and to follow after the manners and the idols of surrounding nations—to forget their Saviour and Redeemer, and to forsake his testimonies, while they offered sacrifices and incense unto Baal, and served images of wood and stone, until the Lord scattered them among the heathen and brought reproach upon them, as at this day. Since their dispersion without any home or resting-place among all nations, they have wholly ceased from the worship of idols and pictures. But they have never ceased to set up the idol of their future national sovereignty of this world before their mind, and to worship it in their heart. They have never forsaken their confident hope of universal empire, have not ceased to dote on the image and to justify themselves before the beautiful picture of their Jerusalem, adorned with the spoils of the Gentiles, sending forth the law to all nations, and receiving servile submission and tribute money in return. They are continually looking for their king in Syria of the grand Turk, to appear clad with the majesty of heaven,

and with the power and the glory of this world, there to gather together the lost tribes of Israel and the captives of Judah into one kingdom for to inherit the riches of the Gentiles and to govern the nations upon earth. Such is a historic sketch of the kingdom of Israel in the past, and of the cherished hope of its future dominion.

THE PROPHETIC AND ETERNAL KINGDOM.

The prophetic kingdom of Israel and of Jerusalem has its most striking features revealed both in the Old and New Testaments, presenting to our faith *the King* in visible majesty, as seen on the Mount of Transfiguration; the people of the realm, as the children of Abraham according to the promise made of God unto the fathers, and fulfilled unto us their children, in that he hath raised up Jesus again (Acts xiii. 32), and the realm itself as the habitable world to come on the earth, with the restitution of all things suitable for the throne of the first born from the dead, and prepared for the everlasting possession of his people. These three essential features of the kingdom, *the King, the people and the realm*, are, according to the analogy of faith, at unity one with the other in the regeneration, or the resurrection state. They are in all the Scriptures displayed under forms of transcendent beauty, of covenant promise, of typical possession, of boundless extent, of eternal life, of infinite power and of imperishable glory. The abounding riches of prophetic description afford for different minds many different views of the eternal kingdom, but in three principal features there is no room for disagreement—the King, the people and the realm. These are so described as to forbid mistake in the mind unprejudiced by education. **THE KING** is Jesus Christ, the Son of man, born of the blessed Virgin, the Son of God, born again of the resurrection; he is the eternal King. **THE PEOPLE**, like their King, are “the children of God, being the children of the resurrection,” “and if children, then heirs, heirs of God and joint-heirs with Christ.” And **THE REALM** is the

earth, the regenerate earth, covenanted by promise and oath to the patriarchs and to their "seed, which is Christ" (Gal. iii. 16), for a possession of everlasting inheritance. In these three things there is no room for mistake. A fitness is constantly noted in these three features by the Spirit. Both the King and the people *are born in the realm*, are clothed in its vesture, are subject to its infirmities even unto death, are buried in its bosom, and are raised from the dead in glory, honor and immortality. *The King* is raised up a spiritual body, and is exalted to the right hand of power a glorified body. *The people* of the resurrection at his coming wing their flight to meet the Lord in the air, as he said: "For wheresoever the carcass is, there will the eagles be gathered together." Matt. xxiv. 28. And when the *realm* is regenerated and glorified, both King and people together return and come to occupy and enjoy the possession of their promised land (earth) for ever. As it is written: "And ye shall know that I am the LORD when I have opened your graves, O my people, and brought you up out of your graves; and shall put my spirit in you, and ye shall live, and I shall place you in your own land." Ezek. xxxvii. 13. "For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new Spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God." Ezek. xxxvi. 24. The Lord God is the King, Israel are the people gathered to him out of their graves from among all nations; he will cleanse them from their idols, and bring them into the land of their fathers, "your own land."

These three, the King, the people and the realm, constitute the coming kingdom of heaven and of God.

VIEWS OF JEWS AND OF THEIR FOLLOWERS.

The natural Israel do not so understand the Scriptures. Under a cloud of this world, they are through all their generations persistently maintaining that the prophetic kingdom of Israel is their peculiar birthright, secured by the covenant promises and signed on their part by the seal of circumcision. Receiving the promises as exclusively their own, they reject with scorn the fellowship of the Gentiles in their promised inheritance, except as their servants, hewers of wood and drawers of water. In all lands they are looking, as they have done two thousand years and upward, for the coming Messiah to assemble the outcasts, to lead them back to the eastern shores of the Mediterranean, to plant them in the land of their forefathers, to enrich them with the abundance of the Gentiles, to crown them with victory and with dominion over the round world for ever. These are pleasing outlines of the prophetic kingdom of Israel presented by the Old Testament to the mind of the natural seed of Abraham.

• A POINT OVERLOOKED.

Among the Gentiles this Jewish empire of the future has few admirers. Earnest Christians, however, see the features of the prophetic kingdom of Israel so colored with Hebrew light that many find it impossible to doubt that the natural Israel will yet take the kingdom of this world, rebuild their metropolis and dwell there in the full exercise of supreme power, while the humble and faithful among the Gentiles will be allowed to sit and to share in the blessedness of their kingdom. These look for the conversion of the Jews in common with all other nations, and they expect a millennium of universal peace and happiness during the period of the prophetic kingdom of Israel, however protracted that may be. One thing overlooked, I apprehend,

leads many astray, *i. e.*, the distinction between this world and this earth, and also between a Testament gift and a gift in possession. We read of the return of Israel to the land *given* to their fathers, and make no question that the fathers had the possession, whereas the fathers had only the *covenant* deed of a *future* possession. They have not, they never had, the possession; but by the will and testament of God they have the inheritance secured to them, and when the Executor of the will comes again, he will put them in possession, according to the terms of the covenant. The gift is received by faith to-day under the covenant, but the heirs do not have possession till the time appointed of the Father in the resurrection from the dead.

CONFESSIONS OF OPINIONS.

Thus both Jews and some Gentiles understand the prophetic kingdom to belong to flesh and blood. They agree that these Hebrews we meet in all the markets of the world are in person, or in their offspring, to be transported to Palestine, and to be built up in the everlasting possession of the land where their fathers dwelt as strangers and had no enduring possessions. They differ greatly among themselves, however, on various points. The Jews differ as to the return of the fathers in the resurrection to inherit *with the children*. The Rabbins have favored this idea in past ages, but the moderns are disposed to make no account of the resurrection state, compared with the visible kingdom in flesh and blood. They agree that Messiah will come to deliver and to restore, and to reign over them for ever with or without their fathers, and whatever may be the portion of their fathers. Christians likewise differ greatly among themselves; some suppose that the Jews will be converted and then restored to Palestine before the coming of the Lord; others, that they will be first restored and afterward converted. Some think the risen saints and the carnal race of Adam will mingle in the one prophetic kingdom of Israel under the visible reign of Christ,

and others under the invisible reign. Some think the King will appear before, others not till after, the millennium. Some think death will abide on the regenerate earth, and it is hard to say what else they think in the confusion of tongues, while many agree on a millennium and a prophetic kingdom of the race of Jews; whether in this world or on the new earth, whether purely Jewish or purely Christian, or partly mixed, they cannot tell. Commonly expected in this world, some more intelligent expect it in the world to come; numbers look for it with observation, and describe the dawn of the glorious promise tingeing the mountain tops with beams which shall grow brighter and brighter unto the perfect day; these, having in mind the prophetic kingdom, do not have in mind the King, the people and the realm of the resurrection. They are quite taken with the hope of the race in the flesh and the things of a thousand years, to the neglect of the race pertaining to eternal life in the kingdom of God and of the resurrection. Such is the confusion of opinions.

VIEWES OF THE GREAT DENOMINATIONS.

A large class of Christians regard the prophetic kingdom of Israel in a twofold character. *First*, as a kingdom of visible, or, at least, of spiritual, purity in this world, however administered, by pope, bishop, presbyter or chosen minister. Again, as the kingdom of glory in the distant heavens remote from this earth, under the administration of our Lord and of his saints in the mountain of his holiness. This we take to be the prevalent belief of Christendom, not only among such as hold to the doctrine of purgatory and to the release of the souls from the fires and, at the same time, from the earth altogether, but also of a large number of Christians who reject the doctrine of purgatory. For while learned Protestants differ widely on the subject of departed spirits—some holding to the doctrine of a separate state until the resurrection, and others to an immediate transition from the forsaken body to the eternal habitations—they, to a

very painful degree, consent in this one thing, that those habitations for the saints are wide from this our native earth. Protestants to a fearful extent agree with the Latins and the Greeks in supposing the mansions of the blessed and the promised land of believers are far away from this earth, covenanted to the fathers and to the Son of God, and to his saints, for the seat of his throne and for their inheritance for ever. Ps. ii. and lxxii. ; Dan. ii. 44 and ch. vii.

Many have been, and still are, with us in every denomination, who believe that in the regeneration, when the Son of man shall sit in the throne of his glory, and dispense the judgment of our race in righteousness, *the new earth* will be the seat of his throne, according to Moses and the prophets.

THE HISTORIC EYEGLASS OF THE PROPHETIC KINGDOM.

It is impossible in brief space to do justice to the confused and divergent views of others with regard to the prophetic kingdom ; happy if we succeed in clearly stating our own while attempting to clear the heavenly theme from the clouds overhanging the whole subject. That there will be a future kingdom of Israel in the earth, but not in this fashion of the earth, is declared in Moses and the prophets, as well as in the Gospel. In searching it we appeal to two established laws. *First*, that "the testimony of Jesus is the spirit of prophecy." Hence, any interpretation that omits Jesus in the prophecy should be rejected. *Second*, that in the prophecies the eternal state is presented to the eyes of our faith through temporal estates of this world, in which eternal estates have no place.

For as the eyeglass touches upon the eye of the beholder, who looks through the telescope upon distant scenes brought distinctly into view, so through the natural and temporal estate in the promise or the prophecy the believer is enabled to discern distant objects in the promised kingdom of God, and to bring invisible inheritances within the comprehension of short-sighted mortals.

No one mistakes the eyeglass of the telescope for the object it places on the retina of his eye, nor ought any one to mistake the symbol of time for the invisible kingdom of eternity set before the eye of faith in the prophecy. It is impossible for man to obtain a conception of the invisible except through the visible, to have any clear view of the eternal world without using the natural world for his eyeglass. The shadow is all we can see; the eternal things themselves are hid from mortal eyes. But let no one mistake the shadow for the substance—the kingdom of the natural Israel for the prophetic kingdom of God—mistake the eyeglass of the telescope for the beautiful landscape brought distinctly into view through the transparent lens of that wonderful instrument. So the historic kingdom opens to human view the things of the prophetic kingdom of Israel. The letter is the eyeglass of prophecy—the lens through which the testimony of Jesus and his promised kingdom of everlasting life is opened up to the mind of the attentive reader.

THE TRUE ISRAEL.

“Lord, wilt thou at this time restore again the kingdom to Israel?” This means the kingdom whose place we seek. With Nathaniel we confess to Jesus: “Thou art the Son of God, thou art the *King of Israel*.” And knowing the King, we also know who are his Israel. The King himself has said, “Whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother.” These are the King’s Israel, no matter of whom they be born in the flesh. “Wherefore, henceforth know we no man after the flesh. Yea, though we have known Christ after the flesh, yet now henceforth know we him no more.” 2 Cor. v. 15, 16. Thus, the King and his people being known, the place of his kingdom stands confessed in Moses and the Psalms and in all the prophets. “With righteousness shall he judge the poor and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of

his mouth, and with the breath of his lips shall he slay the wicked; and righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid," etc., etc. Isa. xi. 4. This is highly figurative, but the prophetic picture exhibits the King and his people and their kingdom in this earth, and nowhere else. As the Psalmist says, "All nations shall call him blessed. Let the whole earth be filled with his glory." Ps. lxxii. 17, 19. Hundreds of texts of this positive testimony may be quoted to prove that the earth is the place of his kingdom, and not one occurs to me to the contrary. Read Ezekiel's prophecy to the mountains of Israel. Ezek. xxxvi. 8-13. Every word, like the eleventh chapter of Isaiah, relates wholly to this earth, and to an immortal race of inhabitants, neither idle nor indifferent toward their flocks and fields and houses.

THE EARTH THEIR INHERITANCE.

"You will have heaven upon earth. You take everything to prove it!" *Ans.* I have no will in the case. The holy word declares it, and you pray yourself for it to come in earth, and nowhere else. "Where is heaven?" Not in this city, not in this world, not in purgatory, not beyond the stars, but wherever God delights for ever to dwell.

"Where then is the saints' heaven?" *Ans.* In the regenerate earth, the earth reconstructed and changed, as these natural bodies shall be reconstructed and fashioned like unto Christ's glorified body.

"There is something in that," he said.

Daniel, of all the prophets, is most explicit on the place of the prophetic kingdom of Israel. The four metallic kingdoms of the Assyrian's dream succeeded each other on this earth. The four kingdoms of the vision of the beasts likewise follow one another on this earth. Accordingly, the fifth kingdom, which utterly destroys them, is this prophetic kingdom of Israel, which

is the everlasting kingdom of the Rock that becomes a great mountain and fills the whole earth. One like the Son of man came with the clouds of heaven before the eyes of the prophet. The judgment was set and the books were opened. "And there was given him dominion and glory and a kingdom, that all people, nations and languages should serve him; his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed. And the greatness of the kingdom *under the whole heaven* shall be given to the people of the saints of the Most High. Dan. vii. 14, 27.

The four kingdoms, and the fifth also that supplants them, all belong to this earth. The four perish and pass away, but the fifth is eternal, so far as human language can express the eternal. The saints that receive "the kingdom under the whole heaven" are the Israel of God, and our Lord Jesus Christ is their King. Then it is not the kingdom of the carnal Israel, but the kingdom of the saints gathered out of all nations to whom the King shall say, "Come, ye blessed of my Father, inherit the kingdom." And they receive it, not because they have Abraham to be their father, but Christ Jesus their Brother. They receive it not in the stars, but in the earth redeemed by Christ and prepared for them from the foundation of the world with eternal life. .

INDELIBLE FEATURES.

This kingdom of the rock, and of the saints, and of Israel all come together in one on this earth, "at the appearing and kingdom" of our Lord Jesus Christ. The kingdom following upon the kingdoms of this world occupies the whole earth, and shall neither pass away nor be destroyed, but it shall stand for ever. These are indelible features of the kingdom, according to the proportion of faith, and to the testimony of Jesus. The prophet describes the King, "one like the Son of man;" the place of his realm, this "earth," and no other; and the subjects of the realm, "all people, nations and languages," both Gentiles and Jews, living

and dead, and also the perpetuity of the kingdom, in varied, plain and unmistakable terms. No language can more precisely describe the *person* of the King? "the Son of man," or *his citizens*? "the people of the saints of the Most High," or *the extent of his domain*? over "all nations and languages," or *its place*? "under the whole heaven." And its perpetuity? "an everlasting kingdom." The vision exhibits the promised kingdom of Israel's God in full measure. "To him give all the prophets witness" that "he shall reign over the house of Jacob for ever, and upon the throne of David, and upon his kingdom, to order it and to establish it from henceforth even for ever. The zeal of the Lord of hosts will perform this."

Repetition is necessary to remind the unbeliever and to confirm our hope of the promise and oath which God swore to Abraham and the fathers "that he would grant unto *us* that *we*, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him all the days of our life."

JERUSALEM AND THE CHURCH IN APOSTASY.

The idea that the future kingdom of Israel, if it comes in earth, must come in this *world*, is contrary to reason and Scripture. This world is no place for it, either in purity or in eternity. Coming in earth, it no more comes in this world than that rock itself cut out of the mountain which shall demolish the kingdoms of this world. The heel of the Virgin's Son shall crush the viper's head, not to save the usurper's palace, and to use his furniture, but to pull down his house and make all things new. Dismiss the idea of the coming kingdom in this world, whether under Jewish or church auspices. Never believe our blessed Lord will come to reign in a land under the curse of sin and death, and never doubt that in the restitution of all things it shall come to pass that "unto them that look for him shall he appear the second time without sin unto salvation."

This doctrine crosses the stream of current teaching in Christendom; is it therefore contrary to the Scripture of truth? "To the law and to the testimony; if they speak not according to this word, it is because there is no truth in them." Isa. viii. 20.

My Roman brother says, "The church cannot fall away. It is the pillar and ground of the truth. It stands firm on the rock Peter, and the gates of hell shall not prevail against it. Lo, I am with you always, even unto the end of the world."

So long as error repeats itself truth must not tire. The church can fall away and forsake the Lord while nominally serving him, as Jerusalem did under her kings, as Israel did under the theocracy of the judges, and as the Jews did, when "the chief priests and elders" paid the thirty pieces of silver, and when they counted it "not lawful for to put *them* into the treasury, because it is the price of blood." Matt. xxvii. 5. Nevertheless, the Lord had not yet forsaken his temple, his priesthood nor his ordinances, but that same year he spake by that same high priest Caiaphas, saying, "that Jesus should die for that nation, and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad" (John xi. 51)—a gathering which remains to be seen, and can only be in "the regeneration and the resurrection from the dead."

YET NOT FORSAKEN OF THE LORD.

The mystery of the Lord's continuing to own apostate Israel and the fallen priesthood in the hands of Caiaphas is not confined to that age and people. It is manifested in the history of Israel and Elijah, of Judah and of Jeremiah, of Moses and of the judges and of all the prophets. From the beginning it is manifested in not wholly forsaking Adam and his apostate race, and it will be manifested in the churches of Christendom, whether papal, Anglican or Puritan, to the end of time, *i. e.*, "till the fullness of the Gentiles be come in."

From the first in heaven all apostasy has sprung from one

source, *i. e.*, the mad ambition of princes and judges to be as gods, ruling according to their own will, regardless of the divine law. They are apt every one to exercise his sovereignty for his *own* pleasure—*jure divino*. The visible church, instead of an exception, is a foremost example under this rule before our very eyes. The œcumenical councils and popes affect to rule the kingdom of this world in one empire, according to the sovereign will of the pope, the king—*Anti-christ—in the place of Christ!* The absurdity of the claim diminishes nothing from its reality. Its terrible earnestness in the face of all nations, its support in this enlightened age by the bishops, clergy and laity of our own free country, and the monstrous crimes, corruptions and sufferings to which it has given birth in the thousand years past, are not to be laughed down; they are not to be refuted by saying, “You do not believe it; they do not believe it themselves!” They are not to be defeated by our adopting the very dogma on which their mighty fabric rests, which is, that *the visible church is the foretold and promised kingdom of God begun on earth!* The Gregories and the Innocents have passed to the grave, but the existing council, the living prelates and clerics, uphold the proud dominion of the triple crown and the sceptre of the papacy, both past and present, not only above all earthly power, but as the infallible dispenser of justice in this world and in the next. Heaven opens its gates and hell closes its door upon every one, according to the communion and to the excommunication of the pope, who by his own will makes that right which is not right, changes the nature of things, the bread and wine into the body and blood of the living God our Saviour, and *can* change square things into round.—*Lea's Studies of Church History*, 378.

THE EVIL AND THE GOOD IN APOSTASY.

There have always been, and are now, mighty men in position and learning who believe these things and maintain them for holy truth, also bad men who believe them and maintain them

for avarice and for power. By these millions are ruled who are at no pains to examine the foundations of the faith, but rest in obedience to their spiritual teachers for their salvation; they dread the terrors of priestly excommunication as the judgment bar of Christ. Avaricious rings and political aspirants avail themselves of this mighty power to accomplish their selfish ends, which the devout and holy lament, but can in no way prevent while they adhere to the infallible power on the earth. And what if they leave it, what if they become Protestant? Then the body left loses the salt of their influence, and corruption is not delayed; it may be even hastened, for the masses, thrown free from the usual restraints of an earnest though erring ministry, give greater license than ever to their unbelief, to their evil passions and sinful lusts. Masses of ignorant mortals thrown free from religious restraints become dangerous citizens; if the fear of the priest and of purgatory does not restrain them, nothing in the laws of the land will; they become lawless tools of designing men. In man there is small help for it. What shall we do? The safe way out of the difficulty seems to be to call the attention of all men to the fact that the kingdom of heaven has no place in this world, but is coming at hand with the coming King; that the church and the ministry and the sacraments and the ordinances and the Jews are his witnesses, to keep alive and to cherish the hope of his coming again, and to prepare a people through time to rise and to reign with him in eternity on the redeemed earth.

THE GRAND ERROR.

The grand error of the apostasy is, *First*, that the visible church is the promised kingdom of God on the earth; *Second*, that the priesthood and the pope at their head, without any voice of the laity, are the divinely-appointed rulers of the kingdom. The possession of the kingdom is a great weariness, a heavy burden on the mind of the pope, even to administer the affairs

of three worlds in matters both secular and eternal. No man can bear it alone. Not every pope has had a Daniel for prime minister. A domain covering all quarters of the earth, and so mighty interests involving the welfare of the nations both in this world and the next, requires many agents to execute the will of the supreme power. And thus it has come to pass that some who began to rule with modesty came at last to set at naught all law, and to govern with a spirit of lust, avarice, pride and revenge far removed from the Gospel. Such fruit is the inevitable result of the teaching. Place the same power in the hands of any man, sect or nation, and it will work after the same manner. Despotism has seldom been self-denying, whether exercised in a family, a city, a community or an empire.

THE NATION BORN IN A DAY.

“The Lord God shall slay thee and call his people by another name, that he who blesseth himself in the earth shall bless himself in the God of truth, and he that sweareth in the earth shall swear by the God of truth, because the former troubles are forgotten. For behold I create new heavens and a new earth, and the former shall not be remembered nor come into mind. But be ye glad and rejoice for ever in that which I create. For behold I create Jerusalem a rejoicing and her people a joy.” Isa. lxv. 15-18.

The natural Israel suppose this language relates to their future empire over this world, hoping that it will become a place of rest for their posterity, who shall forget what, by any experience, they never could know, *i. e.*, “the former troubles” in this land of probation; while those now living, instead of being the Lord’s people, called by a new name, “shall neither bless each himself in the God of truth in *the earth* nor swear by the God of truth in *the earth*,” but this blessedness shall come on a carnal posterity. The prophet speaks in mysteries, but he makes plain the earth as the scene and his hearers as the beholders of their full

display. He mingles things together hard to be understood, but it is clear that the new heavens and the new earth will unfold "the mystery of the kingdom of God," as it is written, "Hear the word of the Lord, ye that tremble at his word. Before she travailed, she brought forth; before her pain came, she was delivered of a man-child. Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day, or shall a nation be born at once? For as soon as Zion travailed she brought forth her children." Isa. lxvi. 5-8. We hear the word and accept the mystery of Jesus born of the Virgin, and born again of the earth, which, "before she travailed, brought forth, and before her pain came, was delivered of a man-child" that shall crush the power of Satan and shall govern the nations upon earth.

The Lord God shall slay thee, O Israel, and also the whole race of Adam in the flesh, and he shall call his people not only by another name, but of another birth. For this people have refused him the fruits of his vineyard, and have slain his beloved Son. "Therefore say I unto you, The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof"—a nation that shall be born at once, which "the earth shall be made to bring forth in one day."

We cannot enough admire the grace and goodness of God which bring life and immortality to light in the Gospel of the resurrection. The amazed prophet, in view of an event so marvelous, exclaims, "Who hath heard such a thing? Who hath seen such things?" The chosen witnesses could not believe their own eyes. They must not only hear and see and look upon, but also handle, the Word of life ("which was with the Father, and was manifested unto us"), before they could believe "Christ is risen from the dead." "The nation" which the earth shall be made to bring forth in one day is the harvest of which Christ is the first fruits. They are the chosen people of every nation, tribe and tongue to whom the kingdom of God, taken from this evil

race, shall be given—"a nation bringing forth the fruits thereof." "For behold," continues the prophet, addressing Israel, "the LORD will come with fire and with his chariots like a whirlwind, to render his anger with fury and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh. I will gather all nations and tongues, and they shall come and see my glory. And they shall bring all your brethren for an offering unto the Lord, out of all nations, to my holy mountain Jerusalem." "For," proceeds Isaiah, "as the new heavens and the new earth which I will make shall remain before me, saith the Lord, so shall your seed and your name remain."

THE SIGNS MISTAKEN FOR THE THINGS SIGNIFIED.

No mortal can doubt that these sayings are intended to govern our life, in order to make us heirs of Israel's kingdom to come. "The word of the kingdom" is clothed in the language and the symbols of time, but Jews and Gentiles, each in their way, take the symbols for the things signified—the Jews for a kingdom of this world in expectation, the Gentiles for a kingdom in possession. Having slain the Heir, the Jews are looking for the kingdom with observation, while the Gentiles seize upon the possession of the vineyard for their inheritance. They hear the prophets saying that Israel's dead shall come up out of their graves and inherit their fatherland; they hear Jesus saying, "All that are in the graves shall come forth." They hear the apostles saying, "If the dead rise not, then is not Christ raised," and somehow they cannot see it; they take it for a figure of the future of the church and of the Jews in this world, while Israel in the flesh are and ever will be strangers and pilgrims in this land of *promise*, and not of possession; "for thus saith the LORD, the Redeemer of Israel and his holy One, to him whom man despiseth, to him whom the nation abhorreth; in an acceptable time have I heard thee, and in a day of salvation have I helped thee, and I will preserve thee and give thee for a covenant of the people, to es-

tablish (margin, to raise up) the earth, to cause to inherit the desolate heritages; that thou mayest say to the prisoners, Go forth; and to them in darkness, Show yourselves. They shall not hunger, nor thirst, neither shall the heat nor the sun smite them, and all flesh shall know that I Jehovah am thy Saviour and thy Redeemer, the mighty One of Jacob." Isa. xlvii. 9. Such is the joyful resurrection of all saints.

ISRAEL'S SAVIOUR AND KING.

This language is common to the Psalms and to the prophets: "Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all thy heart, O daughter of Jerusalem! The LORD hath taken away thy judgments, he hath cast out thine enemy; Jehovah, the King of Israel, is in the midst of thee, thou shalt not see evil any more." Zeph. iii. 14.

The King, people and realm of the prophetic Israel have many names, but one place and time. "God hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance to all men, in that he hath raised him from the dead." Acts xvii. 31. His day is eternal, "for the Father judgeth no man, but hath committed all judgment to the Son, and hath given him authority to execute judgment also because he is the Son of man." John v. 22, 27. So preached Peter to the Gentiles, saying, "He commanded us to preach unto the people and to testify that it was he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness" (Acts x. 42), and also to his kingdom and people and their realm. How beautiful the words of the Psalmist, "The Lord looseth the prisoners; the Lord openeth the eyes of the blind; the Lord raiseth them that are bowed down; the Lord loveth the righteous; the Lord shall reign for ever, even thy God, O Zion, unto all generations; praise the Lord." Ps. cxlvi. 7-10.

Such is the kingdom of holy prophecy, its King and people

and realm and times. Both King and people are of the flesh of Adam, but the throne and realm are not in this domain of death. The King himself in this world was a servant, his saints follow him to the cross, to the sepulchre, to the resurrection of the body and to life eternal in the kingdom of glory; his realm is earth glorified, in a body of which both the King and the people now are, or hereafter shall be, glorified, for as this spotted garment of our flesh is changed for the King's own robes, both white and clean, while the substance loses nothing of its identity, so these heavens and this earth shall be folded up as a vesture, and changed to new heavens and a new earth, without loss of substance or change of identity; this is divine revelation. The wisdom of man grasps the shadow for the substance; seizes on the temporal possession and lets go the hold of the everlasting inheritance; plays the king and ruler on this stage of probation, without patience to wait for the kingdom and crown of righteousness and of life at the right hand of the throne. Israel of old mistook the time, the place and the character of the kingdom; the modern Israel repeat their mistake; Jesus the Lord in person failed to convince the multitude that he is the Christ, though he laid down his life in the struggle. No power of men, no testimony of the word of God, no experience of the past, no apprehension of the future, will persuade the scribes of the modern Israel that this Babylon is not the promised kingdom of God, at least in embryo, or that this present world is not the place of the prophetic kingdom of Israel, or that the chosen generation, both King and people, "here have no continuing city." On the contrary they hold and teach the hope of a kingdom to come in Palestine which shall govern the modern nations upon earth.

CHAPTER X.

THE RESTORATION OF ISRAEL.

Conflict of opinion. Touching appeal. Statement of the case. First misapprehension. Second misapprehension. Hinge of the question. Hangs on Jeremiah. The voice in Ramah. The misapprehensions concluded. First point to be established. Conclusion of first point. Second point. Identity of the restoration and the resurrection. Sum of the matter.

No subject of holy prophecy is more copiously treated in the Scriptures, or more stoutly affirmed on one side and on the other side denied by learned and holy men, than this of Israel's restoration to their own land. The reader will therefore bear a concluding chapter on this topic, humbly prepared in the hope of removing obstacles in the way of a perfect reconciliation of opposing views, and in the hope of showing that, from their several points of observation, both sides are right. He who affirms that Israel shall be restored to their own land under Jesus Christ their King is right, in a glorious sense; in a carnal sense, wrong. And he who affirms that with God there is no respect of persons, and in Christ Jesus there is no difference between the Jew and the Greek, is eminently right in a glorious sense, but in the carnal sense, wrong. For in this world is a difference, and always will be. The conflict grows out of taking the Scripture promises in an inglorious sense of Israel after the flesh, and of their temporal land under the curse.

No reader can fail to sympathize with the earnest soul who says, "Was it ever prophesied that Israel should be so scattered abroad, and not also prophesied that they should be gathered again? No, never. Hath not the one part been fulfilled, and shall not the other part also be fulfilled? And yet there are men

who will write at this day that the Jews are not to be restored to their own land, but that it all means their conversion to Christianity. Doth their dispersion mean their denial of Christ? The greater part were dispersed before our blessed Lord was born into the world. Their dispersion means dispersion, means what we see at this day, and how their gathering unto their own land should mean anything but gathering to their own land is to me utterly incomprehensible. If it were one passage foretelling their restoration, it were enough, ten were more than enough, and I dare say there are more than a hundred. How much therefore is there more than enough for any man to rest his faith upon? Ah me! How glad would any sect, schism or heresy be to have such and so clear Scriptures to build their error on! Woe is me that men should be found so unbelieving as to doubt God's word concerning the restoration of Israel to their own land! If I did not know how a system of opinions will blind a man, and how ignorance rests satisfied with any or no account of a matter, I would declare that the man who says he doubts or disbelieves the restoration of the Jews to their own land is a skeptic or an infidel." *Labaugh's Ed., Irving*, p. 159.

This is well said, but not understood. To doubt the restoration of Israel not meaning the seed of the flesh, is a great evil, a running ulcer on the arm of faith that makes some sick, others faint, and fills many a heart with pangs. And now, while preparing balsam for this grievous boil, I make another quotation from the same eloquent writer:

"The church, the one church, is able to use every word, whether in the psalms or in the prophets, to express their feelings toward her children. I express the truth which alone can deliver the Old Testament from the allegorists: the resurrection of the dead is never mentioned in the prophets but as seen through and identified with the restoration of Israel. Isa. xxvi.; Hos. xiii.; Ezek. xxxvii. And the bondage of the living church, and her deliverance thence, are always represented by the cap-

tivity of Judah under and her deliverance out of Babylon." *Idem*, p. 170. This earnest soul had only to learn that in holy prophecy Israel is the symbolic name of God's elect in order to make their restoration meet with the resurrection never to part in Jesus Christ and his everlasting kingdom.

COMMON LAW STATEMENT OF THE CASE.

The above earnestness is shared by brethren whom with many repetitions I seek to disabuse of their misapprehension: "For to write the same things to you, to me indeed is not grievous, but for you it is safe."

I put the case as one at common law under a covenant between two mortals. Two parties promise each to the other, and covenant the party of the first part to give and to convey to the party of the second part certain lands and hereditaments with warranty of title to him, his heirs and successors. And the party of the second part covenants as a consideration therefor to serve and faithfully to pay due obedience for a year and a day to the orders and just commands of the party of the first part. Such a covenant made and ratified between the two parties is still incomplete till the consideration is paid by the party of the second part according to agreement. In the mean time the covenant is lodged in the hands of a third person, who, being satisfied of the payment of the consideration, is then bound to give the deed into the hands of the party of the second part conveying the title, which cannot be done until after the expiration of the year and a day named in the covenant.

The application of this common law to the everlasting covenants is plain. The parties are, of the first part, the Most High, and of the second part, the *individual believer*. The lands are the inheritances of promise in eternal life of the world to come, and the year and a day is the whole period of the believer's mortal life, during which his faithful service and obedience is pledged on his part in consideration of the warranty of the future in-

heritance. The holy covenant is in the mean time lodged in the hands of "Jesus the Mediator of the New Testament," "Jesus, made a surety of a better Testament," and appointed also to be the judge of quick and dead, "who will render to every man according to his deeds." In the end of this mortal life, being first satisfied of the full payment of the consideration, the Mediator between God and man will give the covenant title of the promised earth into the hand of the faithful to the covenant, and *through him* they will enter for ever into the joy of the Lord.

Such is the covenant of the Lord God and of Abraham and his seed, which is Christ. It is entered up in this life into the hands of Jesus our Mediator. And seeing that the consideration cannot be paid in fact and accepted until after this life is ended, it follows that the possession of the inheritance cannot come unto the party of the second part in this world, to which he is already dead, but only in the world to come, through Jesus our Mediator and the resurrection. This is common law and common sense, and also the faith of Abraham and of Christ according to the everlasting covenant.

TWO MISAPPREHENSIONS.

The first is that the promised return of Israel belongs only to natural generations, yet to be born into this world, regardless of the fathers, rulers and prophets of past generations, who lived in the faith and died in the hope of the holy covenant of promise. The transgressions of Israel, their humiliation and their dispersion among all nations, and their subsequent restoration with joy and great glory under Messiah their King from the land of their captivity to the land given to their fathers, nevermore to be molested by their foes or removed out of their possessions, are themes of discourse constituting the burden of holy prophecy. Moses, in Deut. xxviii., xxix. and xxx., and all the prophets, deplore the downfall of Zion, the captivity, dispersion and shame of Israel, and they continually refresh the fainting heart of the captives with

promises of a Redeemer, and of a triumphant return through him to their own land. "Behold the days come, saith Jehovah, that I will raise unto David a righteous branch, and a King shall reign and prosper and shall execute judgment and justice in the earth. In his days Judah shall be saved and Israel shall dwell safely; and this is his name whereby he shall be called, Jehovah our righteousness; therefore, behold the days come, saith Jehovah, that they shall no more say, Jehovah liveth, which brought up the children of Israel out of the land of Egypt; but Jehovah liveth which brought up and which led the seed of the house of Israel out of the north country, and from all the countries whither I had driven them, and they shall dwell in their own land." Jer. xxiii. 5.

This specimen of the many testimonies in the prophets I quote here to prove that the Israel in person scattered are the Israel to be in person restored, and not their yet unborn offspring. "The seed of the house of Israel" driven out into all countries, the same are to be brought back again under Jehovah our righteousness, and they shall dwell safely in their own land. The promise is made to the seed of faith, and not to the ungodly and to unbelievers, though they be born Israelites of the flesh; it is made to captives in this life who need it for a solace while being led away to the prison of the grave; it is made to all the generations scattered who need its comfort in their tribulations. It is not made to the generation to come after death is dead and his prisoners are free, neither to them safely returned under the sceptre of Messiah and to their children who will never feel any want; the ones scattered are the same ones to be restored of all generations; they are not a single generation in the day of the restoration, nor are they Jews alone, but Gentiles also.

SECOND MISAPPREHENSION.

The first misapprehension of the promise relates to the natural seed; the second is that their return belongs in this world. "I

will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel; their King shall pass before them, and Jehovah on the head of them." Mic. ii. 12, 13. Jacob and his twelve tribes are among the dead; to assemble, "O Jacob, all of thee," they must return from the land of their captivity to death. Besides, the idea that the Lord of glory shall come in this world, "their King on the head of them," to conduct the Jews in the flesh back to this Jerusalem, is abhorrent to those who deny Israel's carnal return no less than their disbelief is to those who affirm the carnal restoration. "I will surely assemble, O Jacob, all of thee;" when this prophecy shall be fulfilled, thou, Jacob, and all thy house with thee, the lost sheep of the house of Israel, both quick and dead, shall be gathered to Jehovah their King"—shall assemble from the north country and from all countries whither I have scattered them, even from the land of the shadow of death, and "shall return and come to Zion." Their King, the first-born from the dead, shall pass before them, and Jehovah on the head of them, and "they shall obtain gladness and joy, and sorrow and mourning shall flee away." Such a restoration is worthy of our King; this is a return to stay and move no more. This is a gathering, O Jacob, of thy remnant into thy everlasting abode; any return in this world must be partial and transitory. There was in the days of Elijah and of Paul, and there is still, "a remnant according to the election of grace;" there will be "till the fullness of the Gentiles be come in, and there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." Rom. xi. 26. The Deliverer is Jesus Christ, for whose "coming a second time" we look; no one looks for his coming a *third* time, but when the Lord Jesus shall be revealed from heaven with a shout, with the voice of the archangel, and with the trump of God, all that are in the graves shall hear his voice and shall come forth, and he will gather before him all nations. All Israel shall be there; to his faithful who now follow Jesus he will appoint their inheritance, saying, "Open ye the

gates that the righteous nation which keepeth the truth may enter in." Isa. xxvi. 2.

"For lo the days come," saith Jehovah, "that I will bring again the captivity of my people Israel and Judah, saith Jehovah; and I will cause them to return to the land that I gave to their fathers, and they shall possess it. For it shall come to pass in that day, saith Jehovah of hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him, but they shall serve Jehovah their God, and David their king whom I will raise up unto them. Therefore, fear thou not, O my servant Jacob, saith Jehovah; neither be thou dismayed, O Israel. For lo, I will save thee from afar, and thy seed from the land of their captivity, and Jacob shall return and shall be in rest, and none shall make him afraid. For I am with thee, saith Jehovah thy Elohim, to save thee. Though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee. But I will correct thee in measure, and will not leave thee altogether unpunished." Jer. xxx. 3, 8-11.

These "days" are to come, not in this transitory world, but in the eternal world to come. 1. For Israel are not in captivity to men or to other nations now. They are the freest of all nations. 2. When they return, it is from captivity into the land I gave to their fathers, which land the fathers saw afar off, and embraced by faith, but they did not set foot on it. Acts. vii. 5. They shall have it in the heavenly country, and their children of faith with them, according to the Scriptures, and to the testimony of Jesus in the prophecy. 3. To have David their king, he must be raised from the dead, and the king of the resurrection over a kingdom of mortals is without any known pattern in all creation. Both king and people belong to the new creation. 4. The land of their captivity is Hades, the land of death, in which they are prisoners of hope, and from which they shall return in the end of this world. When they return, "their king shall pass before

them, and none shall make him afraid." 5. In the end of the world all nations come to their end. Yet will God save a "remnant of Israel according to the election of grace," not according to the seed of the flesh—will save them in the promised land, not of this mortal world, but of the world of glory and of eternal life according to the letter of the covenant.

THE HINGE OF THE WHOLE QUESTION.

I make no question of the future restoration of Israel, but I do question who are the seed of promise. Are they the children of the flesh of Abraham, or of the faith of Abraham? I make no question of the restoration of the seed of faith to their promised land. I maintain it with my whole heart and mind. But I doubt the *restoration* of the natural seed to the land that *Abraham never possessed*. I make no question that the Israel of promise will return and come to the land given to their fathers by deed of covenant, and I maintain, with "the sword of the Spirit which is the word of God," that when and where the fathers receive their promised possession the children of promise shall have theirs also. I make no doubt that all the chosen generation will return and come "in the day that the Lord shall set his hand again the second time to recover the remnant of his people which shall be left from Assyria and from Egypt, and from Pathros and from Cush, and from Elam and from Shinar, and from Hamath and from the Islands of the Sea." Isa. xi. 11. But is their return in mortality? Is their return of the circumcised in the flesh only? Certainly Israel, the people of God, scattered among all nations, shall be gathered, not those of future birth alone, but all those of past generations that have kept the faith. "In every nation he that feareth God and worketh righteousness" shall be restored. All such shall be brought back, "shall come again from the land of the enemy, shall come again to their own border. And I will build them, and not pull them down, and I will plant them, and not pluck them up."

Jer. xxiv. 6. But these are not the seed of the flesh. They are the seed of the second man, the Lord from heaven. They are "the children of God, being the children of the resurrection." The saints, the holy people, shall be restored, not a generation of Jews yet to come in the flesh, but the generation of the righteous from righteous Abel to the end of time. Why should the blindness in part which has happened to Israel cover the eyes of the Gentiles also? For proof I turn again to the prophet Jeremiah, confessing that in the zeal of contest against the return of the carnal race I am sometimes exposed to the imputation of doubting the return of the Israel of God to their own promised land. That be far from me; Israel shall return, and their King on the head of them. But as he is not of this world, so neither are they. As he is of the resurrection from the dead, so likewise are they. As he is of the regeneration, so also are they.

JEREMIAH THE PROPHET.

We turn again to the prophet Jeremiah.

The first twenty-nine chapters of Jeremiah are largely occupied with reproof and with exhortation to the Jews, with promises and with doom of captivity and of righteous judgment. In the twenty-ninth chapter he sends messages to them carried away to Babylon in the captivity, giving them consolation and denouncing the sword, pestilence and famine upon the king and people left in Jerusalem. "Because they have not hearkened to my words, saith the Lord, I will deliver them to be removed to all the kingdoms of the earth, to be a curse and an astonishment and a hissing and a reproach among all the nations whither I have driven them." In the next following chapters he comforts them of the same captivity with many gracious promises of a return from their captivity to their own land, the most striking of which I now lay before the reader, keeping in mind the testimony of Jesus, which is the spirit of prophecy, together with the consolation to the captives contained in the prophecy. The reader will pardon

some repetitions, for the point of the prophecy is stoutly contested whether confined to Jews or common to us Gentiles.

ISRAEL'S CONSOLATION AND REPROOF IN JEREMIAH.

In the thirtieth chapter, their affliction, their incurable sorrow for the multitude of their iniquities, touches the heart of the prophet. Their wound is grievous, their bruise incurable. Nevertheless, he comforts *them* with promises of their return to the land of their fathers, and with the punishment of their enemies. "For I am with thee, saith the Lord, to save thee. Though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee. Therefore, all they that devour thee shall be devoured, and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil (to death), and all that prey upon thee shall be a prey (to the grave)." Jer. xxx. 11, 16.

These words have both a temporal and an eternal significance. The sorrow and the wound were temporal and universal. They that patiently endured God's judgment in the faith of his promise, and in hope of their return, will return in life eternal "to the land that I gave to their fathers, and they shall possess it." They of that captivity who received the promise at the hand of Jeremiah certainly did not many of them return in this world after seventy years spent in Babylon. Therefore, the promise fails in respect to *them* to whom it was sent there by the prophet, unless it be fulfilled to them in the resurrection. Mark the individuality: "with *thee*, to save *thee*, that devour *thee*, that spoil *thee*." Every one who personally received the promise in faith and kept it in hope—all these will surely have the possession with their fathers in the better country which in their dispersion they died without. They will have it in the restoration of all things. Has the Lord made a full end of the nations which destroyed Israel? Not yet. He will, and of the *natural* Israel also. All will be spoiled at last, and made a prey to the enemy. But

of the Israel of promise he will not make an end. To them he will give the new earth for their possession, from which the godless and malicious and persecuting are for ever cut off. And did the Chaldeans who devoured and spoiled Jerusalem, "every one of them, go into captivity"? Not in this world. They lived and flourished till death carried them away into the land of the last enemy. In death they became a spoil and a prey to the adversary of Israel and of our race in the grave.

This is holy truth; it is neither sophistry nor ingenuity, nor anything but matter of fact in the light of Scripture and of common sense. The consolation in the promise on one hand and the judgment in the threat on the other came not on either of the parties in this world, except in death. It remains to come on all nations and generations in Jesus and the resurrection.

The thirty-first chapter is full of all manner of riches connected with the holy promise of Israel's restoration. "Behold I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together; a great company shall return thither. He that scattered Israel will gather him and keep him, as a shepherd doth his flock. For the Lord hath redeemed Jacob and ransomed him from the hand of him that was stronger than he." Jer. xxxi. 8, 11. This is lively; this is lovely indeed. When Israel came out of Egypt, not one was left behind—not one sick or disabled in any respect. He that redeemed Jacob, and ransomed every one of all his tribes from the hand of Pharaoh, and gathered and kept Israel as a shepherd doth his flock, promises in these words that no condition of life—lameness, child-birth, or pregnancy, or blindness—shall detain any true Israelite in captivity to the enemy. He who redeemed Jacob is the Shepherd of Israel. Bless the Lord for the word! "He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." Isa. xl.

11. "Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat and for wine, and for the young of the flock and of the herd; and their soul shall be as a watered garden, and they shall not sorrow any more at all. Then shall the virgin rejoice in the dance, both young men and old together. For I will turn their mourning into joy, and will comfort them, and make them rejoice *from their sorrow.*" Jer. xxxi. 12, 13. These worldly joys are high coloring of heavenly appetites and pleasures. We need not stumble or be offended at them. There is not only a marriage feast of the resurrection, but also a table of the King, at which his chosen ones shall eat and drink with him in his kingdom. Luke xxii. 30. These things are natural figures of the heavenly world in both cases. They no more prove a temporal state in Jeremiah's prophecy than in Luke's Gospel. The feasters and dancers in the prophecy *were mourners and sorrowers* here once. They are of the number "which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. They shall hunger no more, neither thirst any more; and God shall wipe away all tears from their eyes." Rev. vii. 14-17. The holy word is for us, my readers.

THE VOICE HEARD IN RAMAH.

"In Ramah was there a voice heard, lamentation and weeping and great mourning." "Rachel weeping for her children, and would not be comforted, because they were not." Matt. ii. 18. "Thus saith the Lord, Refrain thy voice from weeping and thine eyes from tears. For thy work shall be rewarded, and they shall come again from the land of the enemy. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border." Jer. xxxi. 15. St. Matthew applies this to the mothers in Bethlehem whose babes Herod slew in hopes to destroy Jesus, to whom the prophet offers this consolation, "There is hope in thine end, saith the Lord, that thy children

shall come again from the land of the enemy, shall come again into their own border" (Jer. xxxi. 17), "in the regeneration." Matt. xix. 28.

This is "the hope of Israel." This land of the enemy is deathland, into which the enemy had carried away those babes captive. Their own border into which the children shall come again is the mother's arms in the heavenly country of the new earth, and this return from the land of the enemy, promised for the babes, this restoration of all Israel from their dispersion and captivity in the land of their enemy to their own border, is their resurrection from the deadland, and their King goeth "before them, and Jehovah on the head of them," into the city which he builds for them, the kingdom that he prepares for their inheritance.

"Behold the days come, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beasts. v. 27. That I will make a new covenant with the house of Israel and with the house of Judah. For I will forgive their iniquity, and I will remember their sin no more." vs. 32, 34. *Their* sin and *their* iniquity, not their *ancestors'* sin. Again, if the ordinances of the sun, the moon and the stars "depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever." vs. 35, 36. It is easy to see how Israel of the resurrection shall be a holy people *in eternal life* before God for ever, but not easy to see it of Israel in this transitory world, where all pass away. "Heaven and earth shall pass away, but my word shall not."

In the thirty-second chapter, Jeremiah buys an inheritance by divine command, takes the evidence of the purchase and puts it away under the assurance that "houses and fields and vineyards shall be possessed again in this land" (v. 15), which the prophet could not understand, seeing the Chaldeans were on the point of taking and destroying the city, and carrying away Judah, as a century earlier Israel had been carried away into captivity, and have returned no more. "And thou hast said unto me, O Lord

God, Buy thee the field for money, and take witnesses, for the city is given into the hand of the Chaldeans." v. 25.

Judah did return from the Babylonian captivity; lands were again bought and sold "in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south; for I will cause their captivity to return, saith the Lord." Jer. xxxii. 44. The return from Babylon is the proximate and temporal sense of the prophecy, and has been fulfilled, and the return from captivity to death in Jesus and the resurrection is the ultimate and eternal sense of the prophecy, which will be fulfilled in due time. The marked difference between the two senses and their intimate union in one prophecy may be illustrated by the two horizons, but their boundaries cannot be defined. So the soul and body in man are never to be mistaken in their differences, nor to be defined in the several boundaries of their union.

"And I will cause the captivity of Judah and the captivity of Israel to return, and will build them as at the first; and I will cleanse *them* from all their iniquity, whereby they have sinned against me." Jer. xxxiii. 7. This promised return from captivity has not been fulfilled; it will be in the resurrection, for then they that have sinned shall be cleansed from their sins and iniquities and be built as at first. As saith the prophet Isaiah, "Thou shalt be called by a new name which the mouth of the Lord shall name, thou shalt also be a crown of glory in the hand of Jehovah and a royal diadem in the hand of thy God; thou shalt no more be termed Forsaken, neither shall thy land be termed desolate," etc. Isa. lxii. 2-4. After this manner Isaiah often discourses, and now Jeremiah proceeds, saying, "Again in this place, which is desolate, without man and without beast, and in all the cities thereof, shall be a habitation for shepherds, causing their flocks to lie down; in those days and at that time will I cause the branch of righteousness to grow up unto David, and he

shall execute judgment and righteousness in the land. In those days Judah shall be saved and Jerusalem shall dwell safely ; and this is the name whereby *she* shall be called, Jehovah our righteousness ; for thus saith the Lord, David shall never want a man to sit upon the throne of the house of Israel." Jer. xxxiii. 12, 15-17. This never-failing man is Jesus, who shall sit in "the throne of his father David, and rule over the house of Jacob for ever," and this Jerusalem is the Bride, the Lamb's wife, called by her new name, the Bridegroom's name, "the Lord our righteousness," and "this place which is desolate," shall be thronged with life immortal "at the resurrection of the just," not before.

THE MISAPPREHENSIONS CONCLUDED.

The prophets nowhere furnish passages more confidently relied on than these to prove Israel's restoration in this world to the possession of their fatherland for ever, except it may be the last eight chapters of Ezekiel, which relate to Israel in the regeneration. The interpretation now given seems to satisfy every term in the prophecy in both a temporal and an eternal sense ; the temporal sense was fulfilled in the restoration from captivity to Babylon ; the eternal sense will be fulfilled on this earth in the new creation for which this whole creation groans, "travailing in pain together till now and waiting for the adoption, to wit, the redemption, of our body." It is offered in the hope of clearing the reader's mind from the apprehension that Israel, however constituted, are to be in this mortal state restored to the land given to their fathers for their everlasting possession, given and accepted in faith, but to be received in fact hereafter. Into that land promised to their fathers, which the fathers have never yet possessed, they can only come with their fathers from the land of their captivity, as saith the prophet, "I will surely assemble, O Jacob, all of thee ; I will surely gather the remnant of Israel, their King shall pass before them, and Jehovah on the head of them," into the land flowing with milk and honey, the

glory of all lands, "and I will be their God and they shall be my people." All difficulty vanishes in view of the twofold state, both of the King, of the people and of the earth; the people and the earth in the present state are mortal and transitory, but in the world to come they are both immortal and unchangeable; the substance of both is identical, but the form is changed from this corruptible body into the likeness of our Lord's glorified body, and from this sinful kingdom of darkness into the unspeakable glory of the kingdom of God.

This interpretation, according to the analogy of faith, is full of the testimony of Jesus in the spirit of the prophecy, and also perfectly unites the two witnesses of the Old and New Testament in one covenant promise, one faith, one Lord, one Spirit and one baptism, one God and Father of all, and one hope of the resurrection unto the kingdom of heaven. Consistent with itself and with all holy Scripture, it avoids conflict between prophets and apostles, while truly accepting every word they have written. Its hope is in eternal life with Jesus and the resurrection, and its prayer is that of the Lord himself, "Thy kingdom come, thy will be done in earth as it is in heaven." Thus Israel's restoration, correctly understood, according to the letter of the prophets, is their return from dispersion in this world, and from captivity to death, into the land by covenant given to their fathers with Jesus in the resurrection. Then shall that come to pass which is written, saying, "I will assemble, O Jacob, all of thee; I will surely gather the remnant of Israel, their King shall pass before them and Jehovah on the head of them." Mic. ii. 12; Jer. xxiii. 3.

POINTS TO BE ESTABLISHED.

Having discussed the misapprehensions of prophecy, first, in respect to the people, that they are not natural but promised seed, and, second, to the land of promise, that it is not of this creation, but of the new creation, we come next to establish two points

already affirmed. First, that the elect of God are the Israel of promise, and, second, that their restoration is from the dead to their inheritance with their fathers in the new creation which God will make. I. The elect of God in Christ, scattered in all lands, are that Israel to be restored to whom the promise was made in person. They are not an offspring to be born yet after the lapse of eighty generations since the days of Moses.

In Isaiah, God calls Jesus "mine elect, in whom my soul delighteth. I have put my spirit upon him, he shall bring forth judgment to the Gentiles." Isa. xlii. 1. Again he calls "Israel mine elect." Isa. xlv. 4. And again he calls the inhabitants of Jerusalem, in the new heavens and the new earth, "my people and mine elect shall long enjoy the work of their hands." Isa. lxxv. 22. Both King and people are the elect of God, Gentiles and Jews. In the New Testament the elect are named sixteen times. They are the Lord's chosen in Christ unto salvation, not for works of righteousness they have done, but for the love of God in Christ. Many are troubled with this word elect, but they who choose the Lord for their God, he chooses for his people, and one need not be afraid of election, but only of falling short of it through unbelief. "The Son of man, coming in the clouds of heaven with power and great glory, shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of the earth to the other. But of that day and hour knoweth no man." Matt. xxiv. 30, 31, 36. "That day" is the end of this world, whenever that may be; it is the end of the generation of Adam the first in the great day of the "second man, the Lord from heaven." It is the coming again of God's only begotten Son, his elect, in whom his soul delighteth, to execute the will and covenant of God given to his people, as saith the prophet Jeremiah, "Behold I will gather them out of all countries, whither I have driven them in mine anger and in my fury, and in great wrath, and I will bring them again unto this place, and I will cause them to dwell

safely, and they shall be my people, and I will be their God; and I will give them one heart and one way, that they may fear me for ever, for the good of them and their children after them. And I will make an everlasting covenant with them, that I will not turn away from them to do them good, but I will put my fear in their hearts, that they shall not depart from me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul. For thus saith the Lord, Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them." Jer. xxxii. 37-42. Will bring upon them individually and collectively the good promised to the penitent whom in mine anger I have driven out into all countries. N. B. The topography of the new earth shall conform to the geography of this world, in features unmistakable, as these bodies shall be cognizable, though changed and fashioned into the likeness of Christ's glorified body.

This word in the proximate sense belonged to the persons that heard it. In a mystical sense it belongs to all believers in all time, and in the ultimate sense it will be fulfilled to God's elect in Jesus and the resurrection unto eternal life. It was typically and imperfectly fulfilled to the seed of the flesh after the captivity to Babylon. It can never be fulfilled to them exclusively in this world, so long as "God accepteth no man's person" (Gal. ii. 6), so long as "there is no difference between the Jew and the Greek" (Rom. x. 12), so long as the gospel is preached "to every creature," and the "restitution of all things" includes more than Jacob's family, and so long as the Scriptures are written for Gentiles as well as Jews, even for all the elect of God in Christ. The word is a full promise into possession of which Israel of the flesh have never yet come, and never can come, in a land under the curse with sin and pain and mortality. It were poor consolation, methinks, for the captives in Babylon, suffering "all this great evil I have brought upon this people," to believe that their

offspring should after the lapse of twenty-five hundred years enjoy for a thousand years or more "all the good that I have promised them," *i. e.*, this people. Other obstacles oppose "the judaizing notion" that a kingdom in the flesh is before the resurrection to govern the nations upon earth, whether in the hands of the Jews, of the church or of a combination of both. 17th *Art. Confess. Augsburg*, and 42 *Art. of Ed. VI. Ch. of Eng.* But the Lord promises and "will cause to return the captivity of the land (*the earth*), as at the first," when he maketh "the restitution which he hath spoken by the mouth of all his holy prophets since the world began." That return is led by Jehoshua, the first born from the dead, and his Israel are the elect, the people of all nations and languages who follow him through tribulation in this world to the crown of glory in the next, while he will come suddenly on those who transgress his covenant, or who perform not the word of his covenant, though they be of Abraham's seed according to the flesh. "And he shall cut him asunder and appoint him his portion with the hypocrites." The Lord neither saves the ungodly for their fathers' sake, nor punishes the righteous for their fathers' sins, neither does he compensate Israel's captivity in the days of Jeremiah by a happy restoration of their offspring after two thousand five hundred years.

CONCLUSION OF FIRST POINT; ISRAEL ARE THE ELECT.

God's everlasting covenant to do Israel good and to plant them with his whole heart and soul in this land remains to be fulfilled. In this world it cannot be, unless the testimony of Jesus disappears from the prophecy, for he renounced the kingdom of this world; that mercy also fails which the Lord God of Israel hath spoken "by the mouth of his holy prophets since the world began, that *we* should be saved from our enemies and from the hand of all that hate us." Luke i. 70. "And the oath which he sware to our father Abraham, that he would grant unto us, that *we*, being delivered out of the hand of our enemies; might serve

him without fear," fails us entirely and becomes the sole property of the generation of his murderers. Jesus is that "horn of salvation in the house of his servant David," raised up for us and for all flesh, and not for the Jews only; for "the light of the world," and not of Judea alone; for "a light to lighten the Gentiles" as well as the Jews. Therefore, the interpretation of this or of any *everlasting* covenant of holy promise exclusively in the interest of the Jews in this world is faulty in that it makes respect of persons with God, as if he were a God of the Jews only, and not of the Gentiles also. It bestows eternal possessions upon a mortal race, in a transitory world, contrary to the nature of things and to the testimony of Jesus, and to the gift of the earth to Abraham by promise and not in possession, and to his seed after him, for an endless inheritance, which seed of promise is Christ.

We conclude, therefore, that *Israel* in the prophets, when searched in the light of the New Testament and of Jesus, the light of the world, means, in the ultimate sense, the elect of all ages and of all nations—"a chosen generation," not of Jewish blood, but of the faith of Christ; "a holy nation" constituted of both Gentiles and Jews, "according to the faith of God's elect, and the acknowledging of the truth which is after godliness in hope of eternal life." This Christian meaning of the word *Israel* deprives the Jew of nothing but the pride of the future empire of this world, while it imparts to Christ's faithful flock a free and eternal participation in all the covenant promises made to Abraham and to David, in Jesus and the resurrection; "for the word of the Lord is right." To hold that the promises made to people of the age of Jeremiah and of the ancient prophets, and accepted by them in good faith, are to be honestly discharged by performing them to their offspring of generations even yet to come, seems an absurdity. A transaction of this sort in business would be deemed fraudulent. God will pay his promise personally to every one that accepts it and walks in the faith of Christ.

SECOND POINT TO BE ESTABLISHED.

II. Having sufficiently established our first point, that the elect of God in Christ, scattered among all nations, are the Israel to be restored to their earth *in person*, and not in their offspring yet to be born, we take up the second, that Israel's restoration by Messiah, according to the prophets, is according to the Gospel, identical with the resurrection of the just at the coming of our Lord Jesus Christ to judge the quick and the dead, of whose "kingdom there shall be no end." The actions are both one by the one Emmanuel, and the testimony of Jesus is the spirit of the prophecy.

The doctrine of the resurrection is the corner-stone of our faith. "If Christ be not raised your faith is vain, ye are yet in your sins; then they also which are fallen asleep in Christ are perished." 1 Cor. xv. 17. No one fact in the Gospel is so fully delineated as the death, burial and resurrection of Christ; the whole mystery of the Gospel of our salvation is brought to light, in that "God hath raised up Jesus again" (Acts xiii. 33), "whom he raised not up, if so be the dead rise not" (1 Cor. xv. 15). "As it is also written in the second Psalm, Thou art my Son, this day have I begotten thee; and as concerning that he raised him from the dead, no more to return to corruption, he said on this wise, I will give you the sure mercies of David." Acts xiii. 33, 34. These "mercies of David" are the promise that he and his people shall rise again in that day when "the mountains shall drop sweet wine, and all the hills shall melt, and I will bring again the captivity of my people Israel, and they shall build, and plant, and drink the wine thereof; they shall also make gardens and eat of the fruit of them; and I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God. In that day will I raise up the tabernacle of David that is fallen (his mortal body) and close up the breaches thereof, and I will raise up his ruins,

and I will build it as the days of old." Amos xi. 11-15. "The sure mercies of David," and of the fathers also, and of all Israel, according to their everlasting covenants, imply and absolutely require their resurrection unto everlasting life, in order to receive and to enjoy them for ever. They are all, as we must be, carried away into captivity of death, and must return again to receive their promised possession of the *earth*, "no more to be pulled up out of their land which I have given them, saith the Lord thy God." Amos ix. 15.

IDENTITY OF ISRAEL'S RESTORATION AND THE RESURRECTION.

It is a fact in confirmation of our theory of interpretation that Israel's restoration is identical with "the redemption of our body." The restoration of Israel and the resurrection from the dead are alike under the leadership of Messiah, the Christ, and alike in the close of this current dispensation. They belong to the same eternity of life and peace; to the same kingdom of God our Saviour; to the same everlasting possession of the promised (אֶרֶץ) earth; to the same everlasting covenant of grace given to Abraham and his seed, which is Christ. The restoration of Israel under the Messiah is the joyful theme of Moses and the prophets. Christ's resurrection and coming in the glory of his kingdom is the Gospel theme, is "the hope of Israel," "the hope and resurrection from the dead" of our apostle and of the Christian ministry, and is the consolation and hope of the Bride, the Lamb's wife. The terms of the old and new covenant are substantially the same, having the same parties—God and the believer; the same surety of the covenant—Jesus the Mediator; and the same inheritance of eternal life under the covenant. The difference in the names of the heirs, Jacob, Israel, the Gentiles and Christians, is of small moment, seeing it can be easily reconciled in one Lord. This difference is nothing compared with the perfect harmony in the faith and in the Author of faith. The Old Testament glories in the restoration, as the New Testa-

ment glories in the resurrection and in the coming kingdom of Messiah at hand. The two witnesses agree, having only such discrepancies as show the transaction in the light in which it appears to each from his own stand-point.

The first witness speaks of it as the restoration of Israel, the second as the resurrection of the just. As to the time, they agree that it occurs after this order of nature is ended. They agree also that they who are restored and they who are raised *first* are the holy people and just, brought back by Messiah, Christ the King. They agree that both the raised and the restored people enter into the undisturbed possession of an everlasting inheritance, under the sceptre of the Son of David their King, "upon the throne of David, to order it and to establish it with judgment and with justice from henceforth even for ever." Isa. ix. 7; Luke i. 32. Moreover, it is well said by the strong supporter of the Jews' return in the flesh, as quoted in the beginning of this chapter, that "the resurrection of the dead is never mentioned in the prophets but as seen through and identified with the restoration of Israel." It is never otherwise mentioned by name, yet it is implied in fact, not only where the restoration is foretold, but wherever the everlasting promises are set forth for the prize of the high calling of God to Abraham, and to the holy nation of faith from Abel to the end of the world. That prize is eternal life, with Jesus in the resurrection, or "the regeneration, when the Son of man shall sit in the throne of his glory," and every one that hath forsaken the world and the things of the world for Christ's sake "shall receive a hundredfold, and shall inherit everlasting life." Matt. xix. 28.

Yet seeing that not Jews only, but some Christians also, would sooner die than yield up the belief of Israel's return in the flesh to the visible Jerusalem, we set forth for the Christian new forms of proof, noted in the Scripture of truth. To begin, I ask,

Is Jesus of Nazareth, the Son of David, the Christ, the King of the Jews? "Yes. He was crucified, dead and buried a nat-

ural body, was raised from the tomb a spiritual body, and is coming again a second time from heaven a glorified body, to judge the quick and the dead, whose kingdom shall have no end. That is my belief."

He will, according to the Scriptures, never come a third time? "Never. He sitteth on the right hand of God, from henceforth expecting till his enemies be made his footstool. So it is written. Heb. x. 12."

In the mean time Jesus and the resurrection is preached in all the world for a testimony to all men, that by him God "will judge the world in righteousness"? "So saith the Scripture. Acts. xvii. 18, 31."

He is the promised seed of the woman to crush the serpent's head? "Yes. He is the promised seed of Abraham in whom all nations shall be blest, and he is the promised Heir of the throne of David."

His kingdom is foretold, preached and prayed for to come? "Yes."

To come in earth? "No; yes; in the prophets and Psalms, in the Gospels and in our Lord's daily prayer, it is preached, foretold and prayed for to come in earth of the regeneration, for a figure not in this generation." (This is trifling with holy writ, but it must be exposed for shame.)

Is it an everlasting kingdom? "By all means, in the regeneration."

Can flesh and blood inherit the kingdom of God? "No; neither does corruption inherit incorruption. All things must be changed."

Who inherit it? "The saints of the Most High, who, like the King, are the children of God, being the children of the resurrection."

Where is the seat of his throne? In "Jerusalem, the city of the great King."

Is that the city in bondage now with her children? "No;

yes; it is Jerusalem, in bondage, and also above which is free, and cometh down from out of heaven."

Can any corruptible thing enter therein? "No; there shall in no wise enter into it anything that defileth."

How, then, can any natural man dwell therein? "It is impossible."

How then do the children of Abraham have their kingdom? "They which do the works of Abraham will inherit with their father in the city of God, and they who do the works of their father, the devil, will have their portion with him in the lake of fire." So it is written. Matt. xxv. 41; Rev. xix. 20; xx. 10.

Is it not written, "And so all Israel shall be saved"? "Yes; and likewise that they are not all Israel that are of Israel. They which are the children of the flesh, these are not the children of God." Rom. ix. 6.

Israel are promised a restoration to the land given to their fathers; shall they not have it? "It is given by promise in good faith, but the fathers had it not. They sought it in a better country, where they shall find it with Jesus and the resurrection, and inherit for ever with their children in everlasting life."

Jesus has the promise of the throne of David, and of ruling the house of Jacob for ever. Must not the Son of David rule over the house of Jacob in this world? *Ans.* "The temporal throne and house of David are symbols of the eternal. The symbols belong to this world of death, but the promise to the world to come, in which there shall be no more death. Both the symbols and the heavenly patterns belong to this earth, yet to different worlds, the one present, the other to come with all things new—new heavens and earth, new Jerusalem and Israel, a new creation throughout, into which the King has gone before "to prepare a place for you." John xiv. 2. These are the Israel of God who follow Christ; these are the house of Jacob, and the children of the resurrection in the likeness of their King, who

will reign over them in the portion of their inheritance for ever : "For this is my covenant unto them when I shall take away their sins." Rom. xi. 27. Thus Christ's people are Israel; their return is from their captivity to death, their land is that promised now, and to be possessed on their restoration, with the restitution of all things in the kingdom of God, and their holy Jerusalem has foundations neither in the present world, nor in the wide expanse of space without fixity, but under new heavens on the new earth, which God will make for his tabernacle with men. "And he will dwell with them." Rev. xxi. 3.

THE JUDGMENT DELAYED.

"The prince of this world is judged" (John xvi. 11); his judgment waits execution. Whether men believe it or not, "the God of peace shall bruise Satan under your feet shortly." Rom. xvi. 20. "And ye shall tread down the wicked, for they shall be ashes under the soles of your feet, in the day that I shall do this, saith the Lord of hosts." Mal. iv. 3. "Behold, the Lord cometh with ten thousand of his saints" (Jude 14), "that he may do his work, his strange work, and bring to pass his act, his strange act." Isa. xxviii. 21. "Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him. And they shall call them The holy people, The redeemed of the Lord, and thou shalt be called, sought out, a city not forsaken." Isa. lxii. 11.

To the world the Lord seemeth to delay his coming; they give it up; even many of the Jews are abandoning the hope of the Messiah's coming. They count the promise a mystery, a myth, veiling something inexplicable. "But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise." 2 Pet. 3, 8. "For yet a little while, and he that shall come, will come and will not tarry"

(Heb. x. 37), "and unto them that look for him shall he appear the second time without sin unto salvation." Heb. ix. 28. In that great day of the consummation of this world and of the restitution of all things, Jerusalem shall be restored; the earth shall be restored as at the first in the garden of Eden; the Jews whose circumcision is of the *heart* shall be restored; "the holy people, the redeemed of the Lord," shall return from the land of the enemy; Israel shall be gathered out of all countries; the captives of death shall be set free; the gates of Hades shall no longer confine the prisoners of hope; the children of God being the children of the resurrection shall go forth with joy and singing, even all the children of God by faith in Christ Jesus," whether they be Jew or Greek, bond or free, male or female, "for ye are all one in Christ Jesus; and if ye be Christ's, then are ye Abraham's seed and heirs according to the promise." Gal. iii. 29. And not only Abraham, Israel and "all the children of God by faith in Christ Jesus" shall be restored in that day, and led by the right hand of Joshua which is Jesus, "the Captain of their salvation" (Heb. ii. 10), into the inheritance of the "purchased possession unto the praise of his glory" (Eph. i. 14), but this creation (*κτίσις*) "itself also shall be delivered from the bondage of corruption (and from its slavery to death) into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now" (is suffering the pangs of labor, which have not yet brought forth the birth). Rom. viii. 21.

THE CRY OF HIS PEOPLE ASCENDS TO HEAVEN.

And the God of Israel, who saw and pitied the people in Egypt, and heard their cry by reason of their taskmasters, and came down to deliver them by the hand of his servant Moses, now hears the groans and sees the affliction of this creation under the oppressive burdens of the prince of this world and his taskmasters, and much more will he, in "the times of re-

freshing from the presence of the Lord," send his only Son Jesus Christ, "whom the heaven must receive until the times of the restitution of all things," to deliver his people from the power of the dragon, and to lead them from out of their captivity, death, into their own land which he has espied and prepared for them—"a land flowing with milk and honey, the glory of all lands." The unjust judge heard the cry of the importunate widow, "and shall not God avenge his own elect which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?" Luke xviii. 7, 8. Ground to the earth under the weight of the burdens they are called to bear, the Lord's chosen people are not able to lift up their heads, and look up to see the signs of the times, "for your redemption draweth nigh." "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled, as seeing we see and do not perceive." Many in the ministry cannot see "the woman which is that great city which reigneth over the kings of the earth," though from the time of John to this day one city alone has attained and yet maintains that pre-eminence—"the self-styled Eternal City."

THE SUM OF THE MATTER.

The two points we set out to establish—1. That the Israel of promise are the elect; 2. Their restoration is from the grave—are before the reader, and the proof of them. Much can be added, but nothing can make it plainer that the Israel of the restoration are the elect of God, in their dispersion among all nations, chosen not after the flesh, but after the faith of Abraham, and they embrace all the children of faith, without respect of persons or of families. Their restoration is a personal promise, to be paid in eternal life to every believer, and cannot be satisfied by a general adoption of the circumcised of generations not yet born. Moreover, their restoration according to the pro-

phets and to the Gospel is conducted by the Son of David and King of Israel, in the day of his coming, with the voice of the archangel and the trump of God, to gather his saints together from the four quarters of heaven, and to give them possession of the kingdom prepared for them before Abraham was, even from the foundation of the world. Abraham and Moses and all the Israel of faith must receive the reward of their faith in the enjoyment of the earth which the Lord swore unto them and to us in the everlasting covenant. For their names, written in the Lamb's book of life, are enumerated among those who, "having obtained a good report through faith, received not the promise, God having provided some better thing for us, that they without us should not be made perfect." The King is of the regeneration coming in the end of time to change the living and to raise the dead, and his people being the saints, it is reasonable to believe that the Israel of the restoration are none other than the saints of the resurrection, who are alike the citizens of his kingdom and the heirs of his salvation.

After this manner it appears that the Israel of faith scattered abroad are the selfsame individuals who shall be gathered again under David their king. No child of faith, no one who is an Israelite indeed, shall be left in the land of his captivity. Their restoration does not mean their conversion to Christianity, neither their return to this Jerusalem in bondage. Their dispersion is real, personal, temporal and visible; their restoration shall also be real, personal, and eternal so far as they are personally enrolled among the "elect, according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." 1 Pet. i. 2. Instead of taking this to exclude all Jews after the flesh, we take it to include many with them who, like the men of Nineveh, shall rise up in the judgment with the men of this generation, and condemn them, many like the Roman centurion, concerning whom Jesus testified: "I have not found so great faith, no, not in Is-

rael." Luke vii. 9. Behold, the Spirit which spake by Moses and the prophets is here, witnessing in every city the things concerning the Lord Jesus, and sending us to preach unto the people and to testify, that it is he which was ordained of God to be the Judge of quick and dead; yet how little are the people called Christians the world over better than the people called Jews? "God accepteth no man's person," Greek or Jew, "but in every nation he that feareth him and worketh righteousness is accepted with him." Acts x. 34.

We hope, therefore, that when the Son of David shall return and set his hand again a second time to recover the remnant of his people which shall be left, and "with his sore and great and strong sword shall punish leviathan, the piercing serpent, even leviathan that crooked serpent, and shall slay the dragon that is in the sea," he will both raise up the tribes of Jacob and restore the preserved of Israel, and also be a light to the Gentiles, "that thou mayest be my salvation unto the end of the earth." The Lord "will swallow up death in victory, and the Lord God will wipe away tears from off all faces, and the rebuke of his people shall he take away from off all the earth. For the Lord has spoken it." Isa. xxv. 8. Many humble souls out of all nations shall in that day be found among the ransomed of the Lord, who shall return and come to Zion with songs and everlasting joy upon their heads, and "shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven."

I conclude this chapter with the exhibition of three prevalent schemes of the prophecies relating to the Jews found in Angus' "Handbook of the Bible," pp. 298-301, recently published; the careful and learned author is president of the Baptist College in London.

I. POWELL'S CONCORDANCE, A. D. 1673, supposes that the Jews will be gathered from all parts of the earth into their own land by the aid of the Gentiles, who shall join with them as the Lord's chosen people, when great miracles shall be performed, the

Lord himself being at the head of them. He will be the acknowledged King over all the other nations. They shall have victory over all enemies, and all kingdoms and nations shall submit to them. They will be at peace among themselves, be very numerous, prosperous and a blessing to the earth. Judea will be eminently fruitful, Jerusalem rebuilt, never to be destroyed again. Great wars and desolations are to precede the conversion of the Jews. This takes Scripture literally as it stands.

II. MR. BICKERSTETH'S TABLE. Looking at the typical character of the ancient Jews and of prophetic language as applicable either to their return from Babylon or to the church under the Gospel, or to their conversion and the establishment among them of that system prefigured by their own law, Mr. Bickersteth gives events in part contemporaneous with, and in part subsequent to, those enumerated by Powell. He supposes, as the times of the Gentiles are passing away, their power is overthrown and the Jews are visibly recalled into the church and kingdom of God, are restored to their own land and are exposed to persecution by apostate Gentiles, who under the last Antichrist come against restored Israel. Then signs of the Son of man appear in heaven. Christ coming raises the dead and changes the living saints who rise to be with him in the air. The beast and the kings of the earth combine against the Lord, who pours his judgments upon Antichrist and pleads with all flesh by fire and sword. The Jews have a special promise. The fire and tribulation have a crisis at the beginning, and again at the close, of the millennial kingdom. Christ descends on Olivet in the sight of his Israel, who welcome his coming. Satan is bound, the millennial reign begins over the saints and the nations not yet converted. The reign is very blessed, but rebellion yet lurks among the nations not converted. Satan is loosed for a season. The final judgment. New heavens and earth follow. The holy city descends. God is all in all, and the saints reign for ever and ever. Whether the details of this scheme are to be literally fulfilled, and precisely

in this order, is not agreed, but the general plan is as here described.

III. The third scheme applies the ancient prophecies spiritually to the church and its foes, either in its present state or augmented by the aid or the conversion of the Jews. It holds one resurrection. Regards the Lord's coming as in the flesh at his birth; coming again on entering upon his ministry, and in any great though invisible interposition, such as the destruction of Jerusalem, and as the remarkable gift of the Spirit and his coming to the general judgment. His reign began at his resurrection and at Pentecost, and will be completed in its earthly manifestation in the millennium. Thus far Angus.

These three are the most popular schemes of interpreted prophecy, drawn by a friendly and faithful hand with copious Scripture references. They run all in the groove of the flesh, and in the specialty of the Jews, with little regard to the resurrection of which the New Testament is full. They leave the Lord personally out of view, or place his coming at the head of our *carnal* race, in which the Jews are the principal figure. These schemes are inconsistent in themselves and conflicting with each other, and with the Gospel as well. I could weep for that departure from the faith of Abraham and of Christ which takes Ishmael, the natural seed, for the heir of the promises, and this Canaan under the curse for the covenant inheritance of his seed of promise, which is Christ, and which also embraces flesh and blood in the inheritance of the kingdom of God, regardless of the mystery that "we shall not all sleep, but we shall all be changed," before this corruptible can inherit incorruptibility. 1 Cor. xv. 50. The natural seed cannot inherit the city of God, neither dwell ever in the promised land (earth) with the seed of faith and of promise, which is Christ and his seed, who, through the resurrection from the dead, enter into the everlasting possession of the earth and of the crown of life. The mortal types appear in the sensible horizon, but the immortal

antitypes in the rational horizon of the Scripture firmament. In the wisdom of God, nationality and locality and individuality are wonderfully stamped on the character and the features of many peoples side by side in this world, and are also, according to the Scriptures, to be recognized among the nations of the saved in the eternal world to come. "Glorious things are spoken of thee, O city of God. I will make mention of Rahab and Babylon to them that know me. Behold Philistia and Tyre with Ethiopia, this man was born there. And of Zion it shall be said, This and that man was born in her. The Lord shall count when he writeth up the people that this man was born there." Pa. lxxxvii. 3-6. All nations shall be represented there.

When the time for its appointed change overtakes this creation, they that dwell therein shall pass away with it. But this shall not abolish or change the purpose of God to people the earth with "the righteous nation," which shall render the Lord of the vineyard his fruits in their season, neither shall it annul his covenants with Abraham and with David and with his people Israel. He scatters them, he prostrates the earthy house of their tabernacle, he punishes their rebellion with stripes and with death, he shuts them up in the prison-house of the grave, and all the time remembers his promise to do them good, to give the meek their inheritance of the earth and his saints the joys of Christ's salvation. "And I will make an everlasting covenant with them. Yea, I will rejoice over them to do them good, and I will plant them in this earth (אֶרֶץ), assuredly with my whole heart and with my whole soul. For thus saith the Lord, Like as I have brought all this great evil upon this people, so will I bring upon them all the good I have promised them." Jer. xxxii. 40-42. Such as accept his promise while taking up their cross may feel sure of its payment in the day of their promised return: "For I will cause their captivity to return, saith the Lord." Jer. ii. 44. These captives of promise died in Babylon. No return remains to them but from Hades. "I will bring them again to this

place, and I will cause them to dwell safely, and they shall be my people, and I will be their God." Jer. xxxii. 37, 38.

Believing these things, as in my heart God gives me to do, I urge them upon the attention of the household of faith, whose eyes are naturally and ears are traditionally closed to this interpretation. Notwithstanding, "Prophesy, and say unto them, Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land (earth) of Israel. And ye shall know that I am the Lord when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live, and I shall place you in your own *Arets*. Then shall ye know that I the Lord have spoken it, and have performed it, saith the Lord." Ezek. xxxvii. 12-14. Believing these three prevalent opinions concerning the Israel of prophecy each to be erroneous, and according to their measure to be turning the eyes of Christendom from the great object of faith to look for a kingdom of the Jews and of the Church to come in this world or in the natural race of Adam, I urge this volume upon the attention and its doctrine upon the hearts of my brethren. For the grace of God is "teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world, looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ." How long teaching? Ever since the days of the apostles. How long looking? Till the Lord Jesus Christ comes to "judge the quick and the dead at his appearing and at his kingdom." "What, all my natural life?" Yes; if you would keep the faith until you have finished your course. "Why should you?" Because "henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto all them also that love his appearing." 2 Tim. iv. 1, 8. "Salvation is *of the Jews!*" And it is *for the Samaritans* as well. John iv. 22. "Wherefore hence-

forth know we no man after the flesh." Salvation is "prepared before the face of all people, a light to lighten the Gentiles and the glory of thy people Israel" (Luke ii. 31), in "our Saviour Jesus Christ, who hath abolished death and brought life and immortality to light through the Gospel."

The resurrection and ascension of our Lord are mentioned in evidence of the completion and acceptance of his work, and as a pledge of the resurrection of his people, more than fifty times in the Epistles alone. *Handbook of the Bible*, p. 316. And with the day and the appearing, the coming again of our Lord Jesus Christ is mentioned for our consolation in the Acts and the Epistles and the Apocalypse above seventy-five times, beginning in Acts i. 11 with the testimony of the angels: "This same Jesus which is taken up from you into heaven *shall so come in like manner as ye have seen him go into heaven*," supported by the testimony of the Lord's holy Supper: "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death *till he come*" (1 Cor. xi. 26); and confirmed by our Lord with the response of the Spirit in the last words of divine Revelation: "He which testifieth these things saith, Surely *I come quickly. Amen. Even so, come, Lord Jesus.*" Rev. xxii. 20.

Our Nobleman returns from the far country, having received the kingdom which terminates the grand cycle of dispensations. He removes the curse from the ground, crushes the power of the old serpent, and swallows up faith in vision and death in victory. He comes with myriads of his saints to execute judgment upon all the ungodly, and he peoples this regenerated earth with a righteous nation, "who neither marry nor are given in marriage, neither can they die any more. For they are equal unto the angels, and are the children of God, being the children of the resurrection."

The theme is inexhaustible. I own the weakness of my hand to portray it. I have done what I could. My hope is that many competent men, awakened to its importance, will take hold of

the doctrine in the strength of the Lord, and hold it up to the admiration and delight of all who know the Lord Jesus Christ, "the power of his resurrection and the fellowship of his sufferings, being made comformable unto his death; if by any means I might attain unto the resurrection of the dead." Phil. iii. 10.

Trusting that this volume reflects some of the beams of the Sun of righteousness which have long been obscured by unbelief, I respectfully present it to all who believe that the Scriptures are the word of the living God, both JEWS and GENTILES, in the hope that the perusal will warm the heart and strengthen the faith in the precious promises, according to "the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed." Acts iii. 25. The grand cycle of dispensations will end "in the dispensation of the fullness of times," under the sceptre of the Prince of peae, while now, during all the current dispensation, the grace of God that bringeth salvation is teaching us, and let no believer refuse to learn "that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world, looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works. These things speak and exhort with all authority." Tit. ii. 11, 15. "Things" always required of the ministry, and never by the churches more needed than at this day.

THE END.

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From the New York Evangelist, February 24, 1870.

This excellent octavo of nearly five hundred pages is the product of devout Scripture study. It aims to show that God's Word promises this earth in its regenerate state to the heirs of salvation for an everlasting inheritance, in which they with glorified natures will dwell with their glorified King. The book is a healthy one, full of fresh drawn Scripture, and fitted to set the heart all aglow. It is full of original and careful interpretation that sheds light on many obscure portions of the Word of God. Its whole spirit is excellent, and conformed to its lofty subject.

From the Philadelphia Evening Bulletin, January 29, 1870.

The object of the treatise is to set forth that the kingdom of Christ is not of this world, and never will be, but is to come in this regenerated earth, and at the resurrection of the dead. The Church is not that kingdom, but its mission is to prepare men for the kingdom, and of its ministers to publish the gospel of it, that it is at hand. The author traverses the Bible from its opening to its closing chapter, and shows how in all Scripture is beautifully harmonious with itself. It is his purpose to bring out the doctrine of the resurrection of the dead; and if the book had no other value, it would be worth much that it does this with clearness and force, showing its high place in the Divine revelation and rescuing it from the obscurity into which it has practically fallen. The book is not a popular one in the ordinary acceptation; it could not be with its object and Scripture method of its presentation. But it is what is better, a valuable one for all who would learn what God has given for our instruction in his Word. None will rise from its perusal without being made wiser in the things pertaining to Christ and his kingdom.

From the New York Observer, May 5, 1870.

The author proves that the holy covenants and the Scriptures are for all nations; that all believers share in the inheritance of faith alike; that the restoration of Israel is the deliverance of God's elect from bondage to death, and that the Millennium is not visible to mortal eyes. The whole tone of the work is reverent and devout. Those who do not share the author's sentiments will yet thank him for light thrown on many difficult passages, and admire the grouping of texts, and the application of the Word of God, to illustrate and enforce the subjects considered.

From the Churchman, Hartford, Connecticut, April 16, 1870.

The Prayer-Book is wholly constructed on this foundation. It opens the daily service morning and evening with anthems, in the joyful hope of the coming of the heavenly King to reign on the earth. It confesses the faith of his coming and kingdom in the creeds. Many of its prayers are offered expressive of this hope. Its offices of Baptism, Communion, Confirmation and burial of the dead recognize the members of the church as children, heirs and expectants of "the everlasting kingdom," passing the time of their sojourning here in the hope of an inheritance with Christ in his promised kingdom. It is impossible to be heirs and expectants, and at the same time to be possessors of the kingdom. These vile bodies must be changed into the likeness of his glorious body before the voice of the King shall be heard from the throne, saying: "Come, ye blessed of my Father, inherit the kingdom prepared for you."

From the Philadelphia Presbyterian, January 1, 1870.

One of its cardinal principles is what we hold to be delightful scriptural teaching—that this planet, earth, in its regenerate state is promised of God, on his holy oath, to the heirs of salvation for an inheritance of everlasting salvation, even to Jesus Christ our Lord for his kingdom for ever. The one idea which runs through the book is that his kingdom will commence at the resurrection of the body, and that it exists in no sense now. This is the serious error of the work, for the kingdom does now exist.

From the Philadelphia Inquirer, January 24, 1870.

The author of this erudite volume has evidently studied holy writ with painstaking care. To those who believe that the kingdom is come he answers: If they are right, there should be no need of preaching it—it should appear and speak for itself. No need to repent in view of its being at hand, but rather it should be thankfully enjoyed: no need to pray for its coming in earth, but rather give praise for having it. The nature of the kingdom will be of the nature of the King—that is, our nature glorified in the person of the King, and his people glorified with him. The realm will be this whole creation exalted to "the glorious liberty of the children of God."

From the Christian Intelligencer, New York, April 14, 1870.

This treatise will reward the careful perusal of intelligent readers of the Bible. The author is an original thinker, and does not accept the interpretations of others, unless confirmed by his own careful investigations. To its leading idea, its fundamental principle, we confess we are not yet prepared to yield our assent. The author, we admit, supports his theory with an array of Scripture testimony and a force of argument that would seem to be irresistible. The book is valuable for its original interpretations, its candid discussions and its pregnant suggestions.

From the Methodist Protestant, Baltimore, April 9, 1870.

We hope when more at leisure to read it carefully. The author claims that it neither trenches on the faith nor on the received creed of any Christian denomination. It leaves the literalist free to believe in the future restoration of the carnal seed of Abraham, and the spiritualist to look for the conversion of the nations of this world to Christ and to the government of the churches for a thousand years and more, while it presents a higher, holier and happier view of the covenant promises, according to which every soul of Abraham's faith shall be blessed with faithful Abraham in the land of everlasting life, through Jesus Christ our Lord and the resurrection from the dead.

From the Daily Evening Telegraph, Philadelphia, March 1, 1870.

None of the prophecies have been more carefully studied or more variously interpreted than those which relate to the second coming of our Lord, and the kingdom which he will establish. The author has thoroughly and with becoming humility examined portions of the Holy Scriptures that refer to this subject. He infers that the kingdom of Christ which is to come will be manifested upon this earth, preceded by a change which will convert our globe into a heavenly state.

From the Philadelphia Day, January 19, 1870.

The whole book presents a definite and rounded idea of the kingdom grand and desirable in itself. It ought to be read by thoughtful men. Therefore, to call attention to it will be serviceable to such men.

From the Age, Philadelphia, January 7, 1870.

The kingdom announced in the gospel "at hand" is different from that which was in the world before the gospel. Under both Testaments it is yet to come, according to the Lord's Prayer: "Thy kingdom come." The work will greatly interest a class of readers who pursue the study of these questions.

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The following is an extract from a letter to the Editor of the Advent Herald, Boston, Massachusetts, published in that paper July, 1871, in which Dr. Cumming, while he dissents from some of the views, calls the work "an admirable volume—a volume I have read and studied." "But," he adds, "I think Mr. Ward in his admirable and impressive work has labored too much and too earnestly to annihilate every event between the first and second advent. His extreme I admit the safer and the grander, but it is an extreme demanded by the prevalence of the opposite and raised up probably as a corrective.

"I nevertheless hope that many will read and study his work. I have derived most refreshing instruction from it.

JOHN CUMMING.

"Scotch National Church, Covent Garden, London, Eng., June 28, 1871."

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From the Record, London, June 9, 1871.

The author has devoted much time and care in preparing a work, modest in size and price, which should clear away the accumulated rubbish of former and present times, which is bringing into the Church the old abominations of Paganism. We wish a large circulation for Mr. Ward's very able and interesting book both in his own country and ours.

The Christian Advocate, (Monthly,) London, Aug., 1871.

This book is equally timely and instructive. The crucial part of the author's argument is that the common Roman Catholic cross is a modification of the mystic Tau of the Chaldeans and Egyptians, and that this form never was used in the Church till the time of Damasus, toward the end of the fourth century. In other words, it came into the Church with a host of other corruptions. With Paganism the Tau was the common emblem of idolatry familiar in every part of the world, in every age, from ancient Egypt down to the Gospel times. The cross used from the primitive ages was not the Roman Catholic cross, but the CH., the initial letters of Christ, in the first place simply, and then in the form of the monogram. All this Mr. Ward proves by abundant quotations and engravings. He sums up the conclusion: All the authors of the fourth and fifth centuries agree with Baronius and Gibbon that Constantine adopted the monogram for his banner, and the imperial medals, coins and Labarum show the indisputable form of the monogram which can neither be hid nor counterfeited; while De Rossi and Perret, with the present Pope Pius IX. and the French government, agree to produce from the monuments and catacombs of Rome abundant proof that, whatever the name may be, the true sign in the primitive Church was X for Christ, and not † for the evil tree.

The Methodist, New York, July 8, 1871.

Not the cross itself, but the monogram of Christ, the X, the Greek initial of Christ, was adopted as a sign of Christ, not of his crucifixion by the early Church, in the same manner as Xmas to this day is often used in manuscript for Christmas, and Xian for Christian. It was the monogram, not the cross, which was on the banner of Constantine. The book is exceedingly interesting by its historical research.

The Presbyterian, Philadelphia, July 15, 1871.

Mr. Ward has evidently given to this investigation much time and labor, and the fruits thereof appear in this book.

The Episcopal Register, Philadelphia, July 22, 1871.

We are inclined to think the author has made out several of his points. 1st. That the original *stauros* was a straight piece of wood without a transverse piece. 2d. That the monogram, the initials of *Christos*, was the sign which the primitive Christians loved to use, as found upon the most ancient monuments. 3d. That Christians distinguished clearly between the doctrine of the cross and a mere symbol. 4th. That the adoption of the Latin cross as a symbol of Christianity has been the source of many and of very great corruptions.

American Literary Gazette, Philadelphia, Oct. 2, 1871.

The true form of the cross has been a subject for controversy from the early days of Christianity. The author contests that, whatever may have been the form of the *stauros* on which Christ suffered, its adoption as a sacred symbol is wrong, and was only introduced in sacred worship after the alleged discovery of the true cross by Helena, the mother of Constantine, A. D. 326. The author proves that the sign of the cross, as a sacred emblem, is not of Christian origin, but was venerated and held sacred by the Chaldeans and Egyptians centuries before Christ was born. The work affords a curious and interesting study, and the volume is an evidence of widespread reading and research on the part of the author.

THE

HISTORY OF THE IMAGE

OF THE

CROSS.



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HISTORY OF THE CROSS:

THE PAGAN ORIGIN,
AND
IDOLATROUS ADOPTION AND WORSHIP,
OF
THE IMAGE.



BY
HENRY DANA WARD, M.A.,
U. S.

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P R E F A C E.

IN the Churches, especially of America, a flood-tide of ritualism now threatens to overwhelm the gospel, such as in the fourth century deluged the primitive Churches with relics of martyrs, monkish legends, lying wonders, pagan customs, and "the invention of the cross." The eye is taken with a curious pantomime, carried on by various actors. Any parade with banners and sweet voices through the streets, or into the churches, is sure to attract a crowd. Excited by the mysterious movement, the rising generation are fired to see, to fall in, and to form a part of the brave show, dressed in colours, or white robes, with banners and standard-bearers for the admiration of the beholders. The sign and image of the cross is now, as of old, in the forefront of the pagan assault upon the simplicity of the faith of God in Christ. Therefore it is timely to present to the public a history, showing the pagan origin of the image, with its entrance among Christians, and its final adoption in the Church Catholic and Universal.

Not a few of my young readers have seen the account of Constantine's vision of the cross, illustrated with the image, and signed, *IN HOC VINCES*. All such will feel the indignation of the author, when, in riper years, he saw and learned that this image is a bold forgery, a pagan counterfeit of the emblem on Constantine's banner, if that may be called a counterfeit which, without the least likeness of a single

feature, takes the name, and the place, and the office of another.

The monogram of Christ  was the sign on the banner of Constantine and of his imperial successors, which the image now pretends to occupy. The image supplanted the monogram after the dissolution of the Roman empire, A.D. 476. The monogram now is no longer seen, but obscurely; while the image reigns supreme on spire and pulpit, on book and person, from the palace to the hamlet, and from the holy places to the places of public amusement. This sign of idolatry and of ancient barbarism is elevated in honour, and is worn for admiration, by a Catholic multitude, thinking that, with the apostle, they glory "in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. vi. 14). Yet not for crucifying self to the world do both young and old ornament their person with the glitter of an image. The cross of Christ is *death* to the glory of this world, but living unto God in view of the *glory to come*. To show valour for the image is easy, while the image-bearers may be very cowards in the camp of Israel.

Let no one imagine for a moment that this work aims a blow at the cross of Christ. On the contrary, it sets forth Christ's suffering for others' guilt, now veiled and hid by the image. It vindicates the power of the cross of Christ unto eternal life, now foiled by the image. It exalts the glory of the cross and its innocent Sufferer, now debased by the image; and it aims to magnify the riches of the grace of Christ's cross, now turned to vanity by the image. The cross of Christ can neither be seen, nor handled, nor loved; it is the patiently borne agony of body and soul here, in view of the joy promised hereafter. Its undying love and inexpressible glory in the Lord are now stifled by the mistaken

reverence and love of the image, which, like all images, is called and taken for the invisible reality it pretends to represent. Our sole object is to put away the images, in order that the death of Christ to this world, and His coming again in glory, may appear. The gracious Lord bless the effort to all who love His name and patiently wait for Christ's appearing; who answered the high priest, in presence of the Sanhedrim, "Thou hast said (I am the Christ): nevertheless, I say unto you, Hereafter shall *ye see the Son of man sitting* on the right hand of power, and coming in the clouds of heaven" (Matt. xxvi. 64).



CONTENTS.

	PAGE
INTRODUCTION,	1
THE COUNCIL OF TRENT ON THE USE OF IMAGES	2
CHAPTER I.	
THE SCRIPTURE WORDS FOR THE CROSS DEFINED	13
THE BRAZEN SERPENT	14
DIFFERENT MODES OF IMPALING	16
THE SIGN OF TAMMUS	17
IMAGES AND LIKENESSES IN HOLY WORSHIP ABOMINABLE	21
A GRAND MISTAKE	21
VARIOUS FORMS OF THE CROSS	22
CHAPTER II.	
BARNABAS—HIS EPISTLE, MYSTERY OF THREE LETTERS	24
HIS PRAYING MOSES, AND POWER OF THE SIGN OF THE CROSS	26
NICODEMUS—HIS TESTIMONY TO THE POWER OF THE SIGN IN HADES	28
JUSTIN MARTIR ADOPTS THE VIEWS OF BARNABAS	30
MARCUS MINUTIUS FELIX HALF ADMITS THE IMAGE WORSHIP	32
TERTULLIAN ASSENTS TO THE SAME THING	33
WOOD IS WOOD, WHETHER WORSHIPPED FOR THE CROSS OR FOR OAKS	35
CYPRIAN, HIS CROSS IS X—THE SIGN OF CHRIST	37
GREGORY THAUMATURGUS, OR THE WONDER-WORKER	38
FABLE OF HELENA'S INVENTION OF THE CROSS	41
CYRIL, THE KEEPER AND GROWER OF THE WOOD	42
HIS GLOBYING IN THE GROWTH OF THE WOOD, AND POWER OF THE SIGN	44
HISLOP'S "TWO BABYLONS"	48
CHAPTER III.	
A SUMMARY OF THE TESTIMONY	52
THE LATIN CROSS CONFRONTED WITH THAT OF CONSTANTINE	56

	PAGE
CONSTANTINE'S VISION	57
JULIAN'S TESTIMONY TO X FOR CHRIST	59
MEDALS, COINS, AND LABARUM OF CONSTANTINE	60
HIS DREAM	63
HIS FINAL VICTORY OVER LICINIUS	65

CHAPTER IV.

THE CATACOMBS	69
THE GRADUAL CHANGE OF THE SIGN OF CHRIST X INTO T	73
HOW MAY OUR LORD REGARD THE IMAGE?	74
THE LATIN	80
HIS MARK	83
ITS CONNECTION WITH FINAL RETRIBUTION	84

INTRODUCTION.

ABOVE forty years ago, passing by the open door of the Catholic church then standing in Ann Street, New York, and seeing its interior draped in black on the morning of Good Friday, I took a proffered seat near the chancel, to behold the scenes never before nor since witnessed. The movements, the prayers in Latin, the smoking incense, the melodies, the candles, the bowings, and the chancel performances, were closely observed without being well understood. But the sermon which followed was in plain Saxon, glorifying the wood of the cross, which the preacher said "ought to be worshipped." I was surprised, for the Latins deny their worship of idols, and I, charitably believing it, was astonished at the preacher's language in presence of the thronged house. It seemed to me unguarded, and rashly to place a weapon in their enemy's hands. The preacher proceeded, however, in full earnest, to show and to urge the reasonableness, and to enforce the duty, of *worshipping the wood of the cross!*

First, Because it was miraculously preserved, and found with the crosses of the two thieves, after having lain buried in the earth for three hundred years nearly.

Secondly, Because when found, it was distinguished from the crosses of the two thieves by the miracles it wrought, while the crosses of the thieves wrought none. (The father of this quite overreached himself by finding the crosses of the two thieves.)

Thirdly, Because the wood of the true cross multiplied itself for distribution over the whole world without diminution or loss of the original wood.

A

This emphatic and *logical* preaching was next practically illustrated before all eyes. For the preacher, officiating clergy, and clerks within the chancel, first approached singly in succession, with bowed head, toward a crucifix placed on high for the purpose, and, on bended knee, with downcast eyes, every one adored, silently prayed, and, rising from his knees to retire, kissed the feet of the image! This finished, the crucifix was removed to the chancel-rail before the middle aisle, and the congregation were invited to approach by the two side aisles, to worship the cross, and to retire by the centre aisle, which, in large numbers, they did, devoutly approaching, bowing, dropping on their knees, rising, kissing the image on the feet, and reverently retiring. Yet earnest men positively deny that such things are done; or, admitting the facts, deny that this is image-worship! Even the great Council of Trent teaches "That the images of Christ, of the Virgin Mother of God, and of the other saints, ought to be had and retained especially in the churches, and that due reverence and honour ought to be paid to them; not because it is believed that any divinity or power resides in them, on account of which they ought to be worshipped; or because anything ought to be sought of them; or because any confidence ought to be attached to them, such as was formerly done by the heathen, who put their trust in idols; but because the honour paid to them is paid over to the prototypes whom these images represent. So that, through the images which we kiss, and before which we uncover and prostrate ourselves, we worship Christ, and we venerate the saints whose likeness these wear" (Sess. 25, sec. 2.)

This testimony of the Great Council conflicts with the Second Commandment, and with the uniform testimony of the Scriptures against likenesses in worship, and also conflicts

with the scene in the Ann Street church, and with common sense. Good Bishop Imbert of Gascony, in a public assembly eighteen years after the Council of Trent, cried aloud, "Worship Christ; not the wood!" "No, the wood," the assembly replied; and the wood had it; for the Archbishop of Bordeaux arraigned, tried, condemned, and silenced Imbert for his *error*. Israel sacrificed, feasted, danced before the golden calf, and shouted, "These be thy gods, O Israel, which have brought thee up out of the land of Egypt!" They knew there was no divinity or power in the golden image; but they worshipped before it in honour of the invisible God whose presence the idol was made to represent. All the heathen confess that their idols are only types of the divinities which they represent, while the deities themselves dwell in heaven. They think, however, in common with our brethren of Trent, that the images, pictures, and altars before which they worship with sacrifices, incense, prayers, and praise, are objects of humble reverence, and that the image is especially dear to the invisible spirit represented, whether a demon or a saint; and they worship it accordingly. Thus the image of the cross is stealthily seizing on the reverence and love of Protestants, to a degree neither suspected nor dreamed of by the admirers and exalters of the symbol, leaving only a handbreadth between their honouring of the image and in-coming idolatry. For the whole world regards the banner and the image of any person, people, or cause it represents with a portion of the reverence and love due to the cause, to the nation, or to the person represented, whether it be our country, our party principles, our visible or invisible friend,—whether it be the Virgin or Jupiter, the kingdom or the republic, the Roman or the Protestant Church, our ancestor or our brother. And that man who repudiates the image, or despises the banner, deeply wounds the heart of its be-

lievers and followers. Many are in training to venerate and to love the image of the cross who do not yet worship it with incense and kisses: to whom it is an offence, notwithstanding, for any one to raise a serious question of the propriety and innocence of exalting and honouring the image in our churches and on our persons! Nevertheless, the Scriptures forbid the followers of Jesus to venerate, among our holy things, any material image or fancied likeness, made by the hands of man, to represent the invisible Person or things of the Godhead; and humanity forbids our loving and reverencing an image of that suffering in view of which the Lord Jesus sweat, "as it were great drops of blood falling down to the ground," while praying in agony that this cup might pass from Him. And seeing many brethren and personal friends of divers denominations are unconsciously falling into the fashion of glorying in this image, it is time to show that Christ's cross is no image, but a reality. It was no ornament of His person, but an overwhelming burden on His shoulder, and on His beating heart, crushing out the fountain of life, and pouring His blood upon the earth. To HIM it was no brilliant spectacle, but it was loathed in His soul, together with our sins, which He bore in His own body on the tree. Whereas the image, which is a lying vanity, changes the whole character of Christ's cross into an ornament of the flesh, wreathed with flowers, or suspended in shining array from the neck of beauty, or lifted up to point a church spire, to adorn a pulpit, chancel wall, or font; or emblazoned on national banners in divers forms and colours. It is a lifeless, senseless, and yet deceitful vanity. "It suggests nothing of sacrifice and self-denial; nothing of conflict with the forces of evil; nothing of the painful and lingering death of sinful passions in the natural heart." On the contrary, it is the banner of Papal tyranny, and the sign of

this *world's* conversion into a blissful kingdom of millennial or of eternal life and glory!

It is time to confront this image of pagan invention and of antichristian adoption with the reality of Christ's cross. It is time to comprehend the difference between death to the love of the power and glory of this world, and an image set up on high to display the pomp and fashion of the world. It is time to learn the mortal enmity between the cross of Christ's blood shed on the ground of this evil world, and "the glory cross" borne with singing in solemn procession, and placed for reverence and admiration "upon the super-altar!" It is time to understand the vast difference between Jesus nailed as a criminal through His hands and His feet "to the accursed tree," and a gaudy likeness of that fell instrument of His torture unto death. Our heart is stirred at beholding honest Protestants on every side taken with this dumb idol, and led for one moment to think that, by adorning their person, their house, or the house of God with this image, they please the Father of Spirits, and magnify the name of His only-begotten Son, our Lord Jesus Christ. The wearer of a brilliant, taking up his *stauros*, and following after Christ! The bearer of a shining cross in gold, or pearl, or precious stones, a follower of Jesus, whose murderers compelled a man passing by to bear His *stauros* for Him, faint and exhausted, to Calvary! The wearer of this *image* never faints under the burden. A glittering cross is oftener borne in pride of circumstance than in poverty of spirit and in heaviness of heart. It is put on in the love of admiration and in reverence of the *image*; and not for humiliation and renunciation of the pomp and glory of this world. It is worn for distinction, in gold and embroidery, in carved and gilt images, in prints and in flowers; and lifted up in processions with music, with trumpets, and with voices saying,

“ Behold the cross ! the Saviour’s cross ! the cross which delivered us from the condemnation of sin, and from the bondage of death ! the cross of our salvation ! ”

This modern show is like that of Israel before the golden calf ; not meant to provoke, but to honour the invisible God, their Redeemer. However well intended, it misrepresents the incomprehensible glory of “ the offering of the body of Jesus Christ once for all ” (Heb. x. 10), no less than the molten calf misrepresented the God who redeemed Israel from the bondage of Egypt ; and this idol in the modern Church, no less than that idol in the ancient Church, serves him who “ was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own ; for he is a liar, and the father of it ” (John viii. 44).

GARNISHING THE TOMBS OF THE RIGHTEOUS.

The Churches of the Gentiles have no higher guaranty against apostasy than the Church of Jerusalem had. Moses warned Israel of their departure from the faith and worship of God, and their consequent dispersion and reproach in all lands ; both which events have long since come to pass, notwithstanding the ceaseless confidence of that people in their election to subdue and govern the nations of this world, while they were being carried away captive to Babylon first, and again to Rome, in their dispersion to this day. Moses dealt very plainly with Israel, and so did all the Lord’s prophets ; but the people hardened their hearts. The Lord Jesus dealt very plainly with their blind guides, who sat in Moses’s seat, and taught their traditions for the commandments of God. But they refused to listen, and they stirred up the multitude to cry “ Crucify Him, crucify Him.” Our Lord reprovéd them openly to their face, saying, “ Woe unto you, scribes and Pharisees, hypo-

crites ! for ye shut up the kingdom of heaven against men ; for ye neither go in yourselves, neither suffer ye them that are entering to go in ! Woe unto you, scribes and Pharisees, hypocrites ! for ye devour widows' houses, and for a pretence make long prayers ; ye compass sea and land to make one proselyte ! Fools and blind guides, which say, Whosoever shall swear by the temple or the altar, it is nothing ; but whosoever shall swear by the gold of the temple, or by the gift on the altar, he is guilty and a debtor. Woe unto you, scribes and Pharisees, hypocrites ! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith."

These words contain reproof for all time : no less for us in our times, than for the Jews in the days of the Lord's ministry. The Lord Jesus not only reproves, but threatens them, saying, " Woe unto you, scribes and Pharisees, hypocrites ! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers, ye serpents, ye generation of vipers ! how can ye escape the damnation of Gehenna ? " (Mat. xxiii. 33). Knowing that " all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness," and being pained at heart when I hear men, young or old, saying, " The apostles did not know what they taught, but spoke as they thought, and were sometimes mistaken," I was from a child unable to see what in our days merits this terrible reproof and fearful condemnation pronounced by the lips of the Lord, " able to make thee wise unto salvation " (2 Tim. iii. 15, 16).

For though we be of the race, even "the children of them that killed the prophets," none appear to "build the tombs of the prophets, and garnish the sepulchres of the righteous."

Truly now, "If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets." But how do any in this generation "garnish the sepulchres of the righteous?" The doctrine was a mystery, until led by it to consider that Jesus himself, the Prince of the prophets, innocently suffered a death more wanton and cruel than any of the prophets. Of Him, more than of any other, are men ready to say, "Had we been in the days of our fathers, we would not have been partakers with them in His righteous blood." Yet how do they, by garnishing His sepulchre, "witness unto yourselves that ye are the children of them which killed the prophets?"

All the sepulchres of the righteous together from the beginning of time have not been so lavishly garnished, as that of Jesus, by the image everywhere set up in gold, and precious stones, in marble, brass, and wood, *for a memorial of Christ's death upon the cross!* "Wherefore ye be witnesses unto yourselves, that ye are the children of them that killed the prophets." Many delight to display, and to decorate with honour and with love, and even worship, an image of the barbarous instrument on which the Son of God poured out His life's blood at the hands of ambitious and envious murderers. Ye adorn your persons, your walls, your churches, and your banners with the sign of that wood on which the Son of man was "lifted up, that whosoever believeth in Him should not perish, but have eternal life" (John iii. 15). Ye delight in every shining form to glorify the wood on which, after His scourging, and having drunk the vinegar and the gall, Jesus Christ our Lord gave up the ghost! Ye fashion it in flowers to adorn the font and the

table, and to grace the coffin of the departed ! Ye form it in gilt to embellish the churches ; in marble to decorate the tomb ; in jet, diamonds, and pearl to beautify the person, and in colours and embroidery for proud banners of sects and nations ! In every form of display the images are multiplied and elevated before all eyes, from the cradle to the grave. " Wherefore ye be witnesses unto yourselves, that ye are the children of them which crucified the Lord Jesus."

These are words easy to read, and hard to digest ; but no more so than the words of our Lord in person, addressed to the scribes and Pharisees and the doctors of the law of all nations and generations. Probably the writer and the reader have no more idea of deserving this reproof, and of fearing the condemnation threatened, than the scribes and Pharisees in Jerusalem of old had. The Lord bless our reflection, that you may escape the just condemnation pronounced against the serpents and vipers of both the old and of this dispensation.

FANCY PICTURES AND IMAGES IN HOLY PLACES.

In this age of illustrated news, of pictorial history, and of illuminated works of every kind, all eyes are fascinated with exhibitions of the artist's sketches and the engraver's skill. Reading requires time and mind ; but a picture can be seen at a glance, and its plain import perceived at once. If well executed, it pleases even a weary soul. The buyer is gratified, and the seller is rewarded. Thus the Bibles and Prayer-books are in some editions illuminated with images and pretended likenesses of the Lord our Saviour, and of the apostles and the prophets, for the gratification of the eyes ; whereby they who count it idolatrous to ornament with pictures and images the churches " we pray *in*," find them in the Sacred Volume and Prayer-book which they de-

voutly read and “pray *from*.” The wise know that these likenesses are fancy sketches of the artist, transferred to the page by the skill of the engraver and printer. The multitude and *the children*, however, are not wise in these matters. They search the Bible for truth; they use the Prayer-book in sincerity of heart. They imbibe the idea that there is honesty in the likenesses, as in the language of the Sacred Volume. Their own sincerity does not permit them to suspect the want of it within the covers of the Holy Book. The wise also know that Christmas and saints’ days are appointed of men for glorifying God in the name of Christ and of the apostles and martyrs. But with the young and with the multitude it is otherwise. They commemorate the anniversaries as realities, set forth and delivered to them as such. The harm comes when, in riper years, they find these are inventions among their holy things, weakening their confidence, if not shaking their faith, with regard to the eternal verities of our religion. Discovering imposition in some of their holy services, they become distrustful of holy teachings, not knowing what to believe. It becomes us therefore to say, with the Psalmist, “I esteem all thy precepts concerning all things to be right, and I hate every false way” (Ps. cxix. 128).

YOUTHFUL PIETY SYSTEMATICALLY RESULTING IN AVOWED
INFIDELITY.

Protestants have something to fear under this head, while it explains a well-known and a wonderful state of things among Roman Catholics, whose *children* and early youth are often the loveliest specimens of sincere piety, innocence, and devotion. But the parents and elders, to a fearful extent, having in riper years discovered the impositions and delusions practised upon their youth, cast off religious fear and personal restraints, and rule their life on principles of

worldly honour and enjoyment, irrespective of the Church and of the gospel, without regard to God or to the judgment-seat of Christ. In childhood they implicitly believed all they were taught, and the truth made them perfectly free and lovely. In manhood they find the grossest delusions mingled with the truth, and they apostatise altogether, rejecting all faith in God and in Christ and His gospel. And so it comes about that, in Roman Catholic countries, the men are, by a great majority, avowed disbelievers. Tares and wheat being sown by the same hand, both spring up together, alike beautiful and promising in the green blade; the husbandman himself cannot tell them apart in the time of the blade. But in the ripe ear the tares are empty, and worthless, and worse; they have stolen away the nourishment which should have gone to swell the ear of the wheat. The tares yield nothing, and they choke the wheat. Lord, "Wilt thou then that we go and gather them up? But He said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together till the harvest" (Matt. xiii. 28-30). Accordingly we leave the pictures, symbols, and images where they are, to grow as they must; beautiful at first, empty at last, and injuring the faith wherever they be. We may, however, protect the *growing* wheat; we may prevent the overspreading of the tares, and we may disentangle some of the wheat. We cannot eradicate the traditional errors of our time; but some of them we can see, can show to others, and can shun. We can withdraw from their evil influence, their blighting and corrupting fellowship, their unwholesome and contaminating touch, and taste, and handling.

Of this sort are the saintly pictures and images, the symbols and the crosses of human invention, the signs and traditional pretensions, most abundant among Roman

Catholic, and sometimes found in the Protestant churches. These will grow and flourish to the end of the world, and to the injury of faith, in spite of all that can be done to prevent it. But "in the dispensation of the fulness of times," when "there shall be no more curse," nor sin, neither sickness nor sorrow, pain nor death, the coming Lord "will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn" (Matt. xiii. 30). Our God is holy. "We are labourers together with God; ye are God's husbandry; ye are God's building." Our foundation is "Jesus Christ. Now, if any man build on this foundation gold, silver, precious stones, wood, hay, stubble, every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved, yet so as by fire" (1 Cor. iii. 11-15). No image or fancy work, neither pretence nor deceit that good may come; nor anything that defileth, or worketh abomination, or maketh a lie, can escape that consuming fire. Workers of such stubble must suffer loss.

God of His grace make our work grounded on the Rock Christ Jesus, that when tried in that fire which shall reveal every man's work of what sort it is, it may redound to the praise of His glory, and be found among the gold, silver, and precious stones of the holy city, New Jerusalem, coming down from God out of heaven for an habitation of God with His saints in everlasting life and glory.

THE CROSS OF CHRIST NO IMAGE.

CHAPTER I.

Σταυρός καὶ Ξύλον, *stauros* and *xulon*, are the only words in the Greek Testament descriptive of the wooden cross of Christ. Neither of them admit of the radical *idea of a cross* in English, or in any other modern language. In all the languages of Christendom, a *cross* consists of one line drawn through another. Two sticks, one crossing the other, are essential to constitute, and to present the universal idea of, a material, visible cross.

No such idea is conveyed by the Scripture words *stauros* and *xulon*. *Stauros* means “an upright pale,” a strong stake, such as farmers drive into the ground to make their fences or palisades—no more, no less. To the *stauros* the Roman soldiers nailed the hands and the feet of the King of glory, and lifted Him up to the mockery of the chief priests and elders of the people. Over Him, on the *stauros*, Pilate put His title: “Jesus of Nazareth, the King of the Jews.” And no mortal is at liberty to affirm any other form of *stauros* on which our Saviour was lifted up than is implied in the meaning of that word, which alone the four Evangelists in the four Gospels use to describe the wood on which Jesus was lifted up.

Ξυλον, *xulon*, which I write for the easier pronunciation *xulon*, means “wood cut ready for use, a stick, cudgel, or

beam ; any timber ; a live tree." This is, as I have said, the only word besides *stauros* employed in the New Testament to signify the cross of Christ. The Evangelists use this word to signify the *clubs* or staves with which the company were armed when they arrested Jesus by night in Gethsemane. In the Acts, and rarely in the Epistles, it signifies the wood or timber on which Jesus was impaled, alive.

Zulon, then, no more than *stauros*, conveys the English sense of a *cross*. *Zulon* and *stauros* are alike the single stick, the pale, or the stake, neither more nor less, on which Jesus was impaled, or crucified. *Stauros*, however, is the exclusive name given by all the *Evangelists* to the wood of Christ's cross. The *stauros* Jesus bore, on it He was hanged, from it He was taken down dead. The Evangelists use this word also in a figurative sense: "Come, take up thy *stauros*, and follow me" (Mark x. 21). "Let him take up his *stauros* and follow me" (Matt. xvi. 24, Mark viii. 34, Luke ix. 23). "He that taketh not his *stauros* and followeth after me, is not worthy of me" (Matt. x. 38). Neither *stauros* nor *zulon* ever mean two sticks joining each other at an angle, either in the New Testament or in any other book.

THE BRAZEN SERPENT.



When Israel in the wilderness murmured against God, the Lord sent fiery serpents among them, and much people of Israel died. The penitent people besought Moses to pray the Lord to take away the serpents. Moses's prayer was answered, not by removing the serpents, but by providing a remedy against their bite. By command of the Lord, "Moses made a serpent of brass, and put it upon a pole. And it came to pass that if a serpent had bitten any man, when he beheld the serpent of brass he lived" (Numb. xxi.

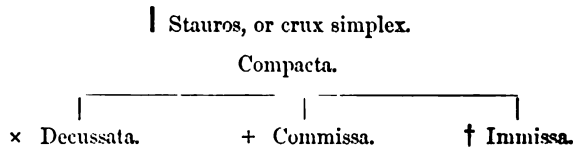
9). The healing power was not in the "pole," neither was it in the brazen serpent, but in the word of the living God. The healing virtue resided not in these lifeless forms singly or jointly, but in the faith of the word which turned the eyes of the wounded to look that they might live. After the lapse of eight centuries, Judah came to believe there was miraculous power in that image, and they worshipped it. They did not *make* an image; they worshipped with incense, the same which *Moses*, by *divine command*, had made, and had elevated in the healing sight of the congregation. They worshipped it, not as the work of their hands, but as an instrument of salvation, set up by their great lawgiver. Notwithstanding, that good King Hezekiah, such as "after him was none like him, nor any that were before him," when he removed the high places and brake the images, and cut down the groves, brake in pieces also "the brazen serpent that Moses had made; and he called it Nehushtan," *i.e.*, brass (2 Kings xviii. 4). So, were the veritable wood of Christ's cross now before our eyes, it should sooner be cut in pieces, and burned for wood, than be adored with incense, and reverence, and love. Is it any holier and better to reverence and love an *image* of that wood, to kiss it, to wreath it with laurel, to bow down and worship before the image, which, whether of wood or stone, is man's device, wrought into shape by the hands of man?

Not an instance of exalting or of honouring the visible form of the cross occurs in the New Testament. On the contrary, it is the emblem of our humiliation and sorrow, which being endured in the faith of our Lord Jesus Christ, works for us a far more exceeding and eternal weight of glory, through Jesus and the resurrection, "when *our* captivity will be turned again, as the streams in the south, our mouth filled with laughter, and our tongue with sing-

ing ;” for we shall not only see Him as He is, but be like Him, having our vile body changed into the likeness of His glorious body, and our joint inheritance of all things with Christ Jesus in eternal life.

THE PUNISHMENT OF THE CROSS.

This was inflicted on hardened criminals, and on resolute enemies, and on vile murderers and slaves, among all the renowned nations of antiquity. The manner and circumstances of the execution do not concern us now, so much as the instrument, respecting which Smith’s “ Dictionary of the Bible ” gives large information. “ In Livy,” says Smith, “ even *crux* means a mere stake. More generally, the cross is called *arbor infelix*—*Livy, Seneca* ; or *lignum infelix*—*Cicero*. The very name of the cross was abhorrent not only to the flesh, but even to the eyes, ears, and thoughts of Roman citizens—*Cicero pro Rab. 5.*” Yet the learned Dr Smith himself follows the learned of every name in Christendom, whether scoffer or believer, in confounding the cross  with the monogram  in various forms and fashions, calling and considering them as one and the same thing. Books often furnish the following device, to exhibit four prevailing forms of the *stauros* family :—



Crosses must have been commonly of the simplest form, “ because they were used in such marvellous numbers. Of Jews alone, Alexander Jaunæus crucified 800, Varus, 2000, Hadrian, 500 a day ; and the gentle Titus so many that

there was no room for the crosses, nor crosses for the bodies."—*Smith's Dict. of the Bible*. Alexander the Great crucified 2000 Tyrians, and both the Sogdian king and people, for their brave defence of their several countries. And Augustus crucified 600 Sicilians. Under such circumstances, men could not be particular about the form of the *stauros*, or the manner of applying it. Some were nailed, others were tied hand and foot and lifted up on the *stauros*; others on the tree. Others, also, were spiked to the earth with the *stauros* driven through their body, and others were spitted on it. Thus the crucifying or impaling was executed in the cruelest manner, and the sufferers were left to rot unburied, or to be devoured by the birds and beasts. In deference to the Mosaic law, the bodies were in Judea removed and buried, and the crosses were burned, to avoid legal defilement by the accursed thing, as it is written: "His body shall not remain all night upon the tree, but in any wise thou shalt bury him that day (for he that is hanged is accursed of God); that the land be not defiled" (Deut. xxi. 23).

THE SIGN OF TAMMUZ.

Israel and Judah are often reproved in the Scriptures for serving Baalim and Ashtaroth, or Ashtoreth, and for worshipping the images of the heathen. Ashtoreth, the goddess of backsliding Israel, is the Syrian Astarté, better known as the Venus of classical mythology. Tammuz was the beloved of Astarté, answering to Bacchus and Adonis of the classics. According to the mythologists, Tammuz, in hunting, was slain by a wild boar's tusk; and the Syrian women, in the worship of Astarté, celebrated the anniversary of his death with lamenting for Tammuz. The night of the anniversary was spent in a bacchanalian wake, carrying in procession, with lamps and burning torches, a cres-

cent uplifted in honour of the goddess, and a T in memory of Tammuz, "accompanied with the most licentious and unmentionable crimes."—*Edinburgh Review*, Jan. 1870.

By the mouth of His prophet Ezekiel, the Lord sets this abomination before our eyes after the following manner:— He takes in vision and transports Ezekiel from his captivity in Babylon to Jerusalem, and shows him some of the hateful things secretly practised among the honourable men of the city. At the gate of the altar stood the image of Jealousy. And He said, "Son of man, seest thou what they do? even the great abominations that the house of Israel committeth here? . . . But turn thee again, and thou shalt see greater abominations than these. And he brought me to the door of the court; and, when I looked, behold a hole in the wall. And he said unto me, Son of man, dig now in the wall and, when I had digged in the wall, behold a door. And he said unto me, Go in, and behold the wicked abominations that they do here. So I went in and saw; and, behold, every form of creeping things, and abominable beasts, and all the idols of the house of Israel, portrayed upon the wall round about. And there stood before them seventy men of the ancients of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up. Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, The Lord seeth us not; the Lord hath forsaken the earth. He said also unto me, Turn thee yet again, and thou shalt see greater abominations that they do. Then he brought me to the door of the gate of the Lord's house which was toward the north; and, behold, *there sat women weeping for Tammuz*" (Ezek. viii. 6-14). Such was the symbolism of Jerusalem's idolatry for sinful

pleasure, women in the gate of the Lord's house weeping with Ashtoreth for her lost Tammuz—"Ashtoreth the abomination of the Sidonians," for whom Solomon built a high place before Jerusalem, "on the right hand of the mount of corruption" (2 Kings xxiii. 13).

Wherever Baal or Bel was the acknowledged god of the Bible nations, Ashtoreth, *i.e.*, Astarté, was the goddess. Her character was established from Egypt to India, and she is represented as found on the monuments of Egypt, on the coins and medals of Syria, and on the ruins dug out of Nineveh, holding in her hand a long sceptre, of the form of the Roman angur's wand, which is the same with the bishop's staff or crozier, wearing the crescent on her head. Whether she were the chaste Diana or wanton Venus among celestials, is much disputed among mortals; but evidently her worship was connected with the most impious and licentious, as well as with the most virtuous, manners of heathen antiquity. A single sentence from "The Illustrated History of the British Empire in India" throws light on this subject:—"The Buddhists of Tartary reverence the form of the cross in many ways, and use the sign of the cross as a charm to dispel invisible dangers, proving the Babylonian origin of their system. The mystic **T**, the initial of Tammuz, was variously written. It was marked on the forehead of the worshippers when they were admitted to the mysteries. The **T** (*tau*) was half the *labarum*, the idolatrous standard of early pagan nations; the other half being the **)** crescent. The **T** was the emblem of the Babylonian Bacchus, the **)** of Astarté, the Queen of Heaven. In every nation possessing a creed or philosophy, the same sign has been used, having the same derivation. At Nineveh it was found among the sacred ruins (Layard).

In Egypt it was similarly used, as is well known (Bryant). The Spanish priests were astonished to find the cross worshipped in Mexico (Prescott). These were all streams from the same fountain, Babylon."—*Illus. His. Ind.* vol. i. ch. ii. p. 50.

Layard's Nineveh gives forms of the cross found, four on p. 115, two on p. 156. They are not necessary here. The image was consecrated to religious uses among the nations of Europe and Asia long before the Christian era, and also in America before discovered by Columbus. "One of Cortez lieutenants passed over from the island of Cosumel to the continent, and coasted the peninsula of Yucatan as far as Campeachy. Everywhere he was struck with the evidences of a higher civilisation. He was astonished at the sight of large stone crosses, evidently objects of worship, which he met with in various places. It is a curious fact, that the cross was consecrated as the object of religious worship, both in the New World, and in regions of the Old, where the light of Christianity had never come."—*Hist. Mex.* i. 225, 268.

With these facts before us, showing the many and divers forms which the most learned and accurate are wont to call by one common name, "the cross," which name contradicts the form of the wood on which Christ suffered according to the Scriptures; and further, showing the corrupt use of this symbol in orgies of the ancient heathen, we are better prepared to take up the thread of the story from its beginning in the counterfeit Barnabas, and to follow it down through the labyrinth of error, until the initial of Tammuz has come to supplant the monogram of Christ on the standard of Rome, and to be exalted as the banner of Christendom. These are no dreams, but realities, set forth not in opposition to the Church of our crucified Lord, but in fidelity to the glorified Lord of the Church. For though Aaron and

all Israel made of their ornaments the golden calf, and danced, feasted, and shouted before it, "Behold, these be thy gods, O Israel, which brought thee up out of the land of Egypt;" and though the chief Pontiff and all Christendom make an ornament of the image of the cross, and lift it in reverence and worship, on their person, on the church spire, and on the communion-table in the house of God, and say, "Behold the cross of thy Lord and Saviour! behold, these be thy Saviour, O Israel, which redeemed thee from the bondage of corruption!" the images alike are idols—the image of the calf and the image of the cross, both are a pretence and an abomination, supplanting, with a dumb show, the presence of the living God, and closing the heart against Jesus Christ crucified: "Christ, the power of God and the wisdom of God" (1 Cor. i. 24).

A GRAND MISTAKE.

Many Romans and some others think that by exalting an image of the cross, they honour the Lord Jesus Christ, in the spirit of the Apostle, who exclaims: "God forbid that I should glory, save in the *stauros* of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. vi. 14). They little consider that the *stauros* is *death to this world with shame and reproach on the sufferer*. They little consider whether it is indeed honouring an upright man, our Friend, to set up in His name an image invented to commemorate Him through the ignominious weapon with which His relentless enemies put Him to death. Such honour more befits His enemies than His friends. Yet the very murderers themselves would be understood to glory in their *deed*, should they make such image their personal badge,—the recognised banner of their polity and *the test* of their brotherhood, and a charm of



their person. It is time to shout aloud with Imbert: "Worship Christ, not the wood!" Honour Christ, not the image of His murder! And, though rejected of men, we may hope with Him to be accepted of the Lord.



VARIOUS FASHIONS OF THE IMAGE OF THE STAUROS.


Among the surprising discoveries to which an examination of this subject leads, is this, that many forms, each essentially different from the other, and all contrary to the *stauros*, have long prevailed in Christendom, as signs and symbols of the cross of Christ. A list of some of these throws light on the subject:—

No. 1. | the *stauros*, stake, or pale. Very rare and ancient.

No. 2. X Greek initial of Christ, answering to CH in English. Primitive.

No. 3.  the monogram. A device of the first  two Greek letters of Christ, corresponding to CHR in English. This form alone is found on the coins, medals, and arms of Constantine and his successors. With

No. 4.  which are fashionable modifications of the  monogram in the latter days of the empire.

No. 5.  equal armed, right angled Greek cross, in various modifications, such as



common in the Eastern or Greek Church.

No. 6. Y forked form. Rare. The idea of No. 6 is a

forked trunk of a tree, to the arms of which the hands were nailed, and the feet to the trunk.

No. 7.  Common Romish Catholic cross.

No. 8.  Tammuz or Syrian form.

No. 9.  Jugum, the Latin yoke, or common gallows.

See Minutius Felix.

No. 10.  Russian Church in Paris.

Here are nineteen different forms recognised by great communions and learned authors under one common name in English—the cross—without any attempt to distinguish them from the *stauros*, or from the sorrows endured on it. Besides these, the books of heraldry supply two score more images of fancy crosses.

CHAPTER II.

BARNABAS.

No description of our Lord's cross is given in Holy Scripture, save that implied in the several words *stauros* and *xulon*; and no man has any Scripture authority to describe the wood in any other form. It was not recognised in any other form, either by saint or heretic, till we see it in the Epistle of Barnabas, and the Gospel of Nicodemus, so called. Who these were nobody knows; but we shall soon see they were not the men they pretended to be. Barnabas appears to be the inventor of the received form of Christ's *stauros*, and also of the glory and mighty power of the sign of the cross; and he is the first also to teach men to put their trust in the cross, on which he says Christ's kingdom was founded. These and other strange doctrines of Barnabas are reflected in the works of Justin, Tertullian, Cyprian, and others, veiled in the companionship of holy truth. After the fabled discovery of the wood of the cross became current, and its pretended multiplication in the hands of Cyril, bishop of Jerusalem, A.D. 350-360, was proclaimed abroad, the image served to lead on other signs and symbols, the legion of pagan rites and observances, in one Satanic phalanx from expiring heathenism into the heart of Christendom, reconciling the heathen to the new religion without forsaking their old manners and customs. So the hordes of barbarians that overthrew the Roman power turned their idols and festivals from a profane to a saintly use: as Prescott says of the Mexican converted by his Spanish conquerors, "It only required him to transfer his homage from the cross as the emblem of the god of

rain, to the same cross as the emblem of salvation.”—
Hist. of Mex. i. 292.

Barnabas, who calls himself the companion and fellow-traveller of Paul the Apostle, on the Mystery of 318, I H T.

Discoursing upon the mystery of Jesus' name, and of the sign of the cross, revealed in the number of Abraham's trained servants with which he rescued Lot, as recorded Gen. xiv., Barnabas unfolds the power of *T*, as follows:—
“For the Scripture says that Abraham circumcised three hundred and eighteen men of his house (a mistake). But what, therefore, was the mystery made known to him? Mark first the eighteen, and then the three hundred; for the numeral letters of 10 and 8 are *I H* (*iota, etz*), and these denote Jesus. And because the cross was that by which we were to find grace, therefore he adds three hundred, the note of which is *T*, *the figure of His cross*. He who has put the engrafted gift of His doctrine within us, knows that I never taught any one a more certain truth; but I trust that ye are worthy of it.”—*Barn.* viii. 10–14.

Unfortunately for “the figures,” the three letters, *IHT*, are Greek numerals, while the Scripture of Abraham's three hundred and eighteen trained servants is written, not in Greek numerals, but in Hebrew words at full length:

(Gen. xiv. 14.)

(100)	(3)	(10)	(8)
שְׁמֹנֶה	עֶשְׂרִים	וָאֶשְׂרֵי	מֵאוֹת:
Shemōneh	vāshār	ū-shē'ēsh.	me'ōth.
8	10	and 3	hundred (s).

—*J. G. Airey.*

Therefore, “he that put the engrafted word” of this mystery in the mouth of Barnabas, betrays his forked tongue. There is a semblance of truth, however, in that *T*, or three hundred, bears a proportion to *I H*, or eighteen, not wholly

unlike that attributed in Christendom to the saving power of the sign and image of the cross, compared with that attributed to our Lord Jesus Christ in person.

Barnabas, chap. x. 9, says, "For the Lord knoweth the way of the righteous, and the way of the ungodly shall perish. Consider how He has joined both the cross and the water together; for thus He saith, Blessed are they who put their trust in the cross, and descend into the water." The Scripture does nowhere join the cross and the water together; neither does it pronounce them blessed who put their trust in the cross, and descend into the water. But this is written, "Thou hast tried them which say they are apostles, and are not, and hast found them liars" (Rev. ii. 2).

Barnabas continues, "And yet further the Lord says by Moses, when Israel was fighting with and being conquered by a strange people, to the end that God might put them in mind now that for their sins they were delivered unto death; yea, the Holy Spirit put it into the heart of Moses to represent both the sign of the cross, and of Him that was to suffer, that so they might know that, if they did not believe in Him, they should be overcome for ever. Moses, therefore, piled up armour upon armour, in the midst of the rising ground, and standing up high above all of them, stretched forth his arms, and so Israel conquered again. But no sooner did he let down his hands, but they were again slain. And why so? To the end they might know that except they trust in Him they cannot be saved."—*Barn. xi. 1.*

These pretended quotations from the prophets, which are not found in the prophets, these bold assumptions to speak in the name of the Holy One, in order to magnify the power and the glory of the sign and figure of the **+** have passed down the current of church history without particular challenge, but with general respect for the name of Bar-

nabas to this day. The gravity with which he drops in lies between familiar truths again appears for the glory of the wood of the cross, as follows :—“ Why were three young men appointed to sprinkle the ashes of the red heifer ? To denote Abraham, Isaac, and Jacob, because they were great before God. And why was the wool put upon a stick ? Because the kingdom of Jesus was founded upon the cross. But why was the hyssop and the wool put together ? To signify that in the kingdom of Christ there shall be evil and filthy days, in which, however, we shall be saved ; because he that has any disease in the flesh by some filthy humours, is cured by hyssop.”—*Barn.* vii. 6. Barnabas founds the kingdom of Christ on the wood. He makes it, in common with much modern opinion, begin on the cross ; and teaches that in Christ’s kingdom there shall be evil and filthy days. Thus he prepares the Church to believe itself, with all its corruptions, the kingdom of God yet to govern this world for Christ. But the Scripture teaches, “ There shall in nowise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie ” (Rev. xxi. 27).

Therefore Barnabas deserves our contempt until we trace his influence upon all the succeeding ages of church history. Then his teachings astonish us at their effrontery and at their success, corrupting the unsearchable riches of Christ crucified with an image of the cross, and founding on the wood the kingdom of Christ, “ who shall judge the quick and the dead at His appearing, and His kingdom,” which is founded on the covenant-promise of the eternal God : when “ Unto the Son he saith, Thy throne, O God, is for ever and ever : a sceptre of righteousness is the sceptre of Thy kingdom. Thou hast loved righteousness and hated iniquity. Therefore God, even thy God, hath anointed thee above thy fellows ” (Heb. i. 8).

Thus Barnabas was the first to indicate to the Churches

that the kingdom of Christ shall be in this present world of evil and filthy days, contrary to the Scriptures, and to "the hope of Israel," which is the resurrection from the dead (Acts xxviii. 20).

Barnabas was the foremost to prepare the way of Anti-christ, and to provide the pagan form of the cross for his mark and banner. Now, multitudes of Protestants embrace this corruption of the doctrine of Christ's kingdom, who are indifferent towards its image-banner. Many earnest and holy men cherish the idea of Christ's kingdom come in this world, and the hope of its universal *extension* over all nations, who refuse to glory in the image of the cross. But since the days of John the Baptist and of Christ, "the hope of the promise made of God unto our fathers" has been preached and cherished in the form of the kingdom of God at hand, and yet to come with Jesus and the resurrection, together with the restitution of all things. Yet some preach the kingdom come already and in the name of Christ soon to subdue all the world to its sway. The kingdom of this world has its own prince, and its pretender, "the Anti-Christ." The kingdom to come belongs to "the children of God, being the children of the resurrection, and to Jesus Christ, the first born from the dead, their everlasting king."

NICODEMUS.

The second supporter of the glory and power of the sign of the cross calls himself Nicodemus—the Pharisee and ruler who came to Jesus by night. According to this witness, when the King of glory came into Hades, "He trampled on death, seized Beelzebub the prince of Hades, deprived him of his power, and took our earthly father Adam and his race away with Him to His glory" (chap. xvii. 13). Then Beelzebub, "with great indignation, ar-

raigned Satan, as the author of all this evil, saying, 'Thou wouldst crucify the King of glory; and now all thy advantages which thou didst acquire by the forbidden tree, and the loss of paradise, thou hast lost by *the wood of the cross.*'" To this burst of grief Satan deigns no reply; but to comfort Beelzebub, the Lord himself (according to this Nicodemus) said, by way of compensation, unto Beelzebub—Satan shall be subject to thy dominion for ever, in the room of Adam and of his righteous sons, who are mine. Then Jesus stretched forth His hands and said, "Come to me, all ye saints, who were created in my image, who were condemned by the tree of forbidden fruit, and by the devil and death. Live now by *the wood of my cross*" (chap. xviii. 14, and xix. 1, 2). "Then the Lord, stretching forth His hand, made the sign of the cross upon Adam and upon all His saints" (chap. xix. 5), and led them upward to the heavenly glory, with David and Habakkuk chanting psalms. On the way, they met Enoch and Elijah; and while stopping to converse with them, behold, there came another man in a miserable figure, carrying *the sign of the cross* on his shoulders. "And when all the saints saw him, they said unto him, Who art thou? for thy countenance is like a thief's. And why dost thou carry a cross on thy shoulders? To which he answering, said, Ye say right, for I was a thief, who committed all sorts of wickedness upon earth; and the Jews crucified me with Jesus. He gave me *this sign of the cross*, saying, Carry this, and go to the gate of paradise. And if the angel, who is the guard of paradise, will not admit thee, show him the *sign of the cross*. When I did this, he presently opened the gates."

Counterfeit and worthless in itself as this blasphemy is, it shows the original sources whence comes the glory of the sign of the cross among Christians, to be followed, in due time, by the reverence and worship of the image. In the early

ages, many half-converted heathen readily received these wonders in the names of the apostles, and mingled them with the fables of their own superstition. Thus the wonder grew, until all Christendom has bowed to the power of the sign and image of the cross, promptly as the angel-guard did at the gate of Beelzebub's dominions. And the reverence and love of the image in America grows every hour, even among the zealous in our Evangelical connections.

JUSTYN MARTYR.

The total silence of the apostles, and of their immediate successors, Clement of Rome, Ignatius, and Polycarp, with regard to the wood, and the form, and the sign of the cross, contrasts well with the swelling words of the pretended Barnabas and Nicodemus. And the same silence is noticeable in the "Shepherd of Hermas"—a work of the imagination, belonging to the fore part of the second century. This work occupies eighty pages of the apocryphal Testament, full of Scripture doctrine and of saintly imagination, in which one looks in vain for any reference to the wood, image, sign, or power of the wooden cross.

Justyn Martyr is the earliest known writer after the apostles who speaks of the form of the cross, which he evidently takes, with other crudities, from the hand of Barnabas. He says, "The Paschal lamb, roasted whole, was a symbol of the passion of the cross; for the lamb, in roasting, bears a resemblance to the figure of the cross—one spit pierces it horizontally from the lower extremities to the head, and another across the back on which to hang the forelegs."—*Justin, Lib. Fath.* p. 120. Not the "lamb," Justin, but the spits, bear this resemblance. The scape-goat sent into the wilderness, according to Justin, typifies the Lord's coming in His kingdom. Thus he magnifies the

image of the cross, and debases the advent of glory, according to the ideas of Barnabas.

Again, "When the people made war upon Amalek, and the son of Nun, who was surnamed Joshua, led the battle, Moses himself prayed to God with his hands stretched out on either side; and Aaron and Hur held them up all day. For, if he gave way at all from this sign, which represented the cross, the people (as it is written in the Books of Moses) were overcome; but if he continued in that posture, Amalek was defeated. For it was not that *Moses prayed* in this manner that the people were victorious, but that the name of Jesus (Joshua) being in the forefront of the battle, he (Moses) *formed the sign of the cross*. And God shows, in another way, the strength of the mystery of the (sign of the) cross, saying, by Moses, blessing Joseph: His beauty is as the firstling of a bullock, and his horns are as the horns of a unicorn. With them he shall push the nations together from the ends of the earth. But no one can say, or prove, that the horns of a unicorn belong to any other thing or figure than the type which represents the cross."—*Lib. Fath.* p. 187.

Through this cloud of symbolism, fiction, and superstition, one thing is clear—the glory of the image of the cross! However difficult for a naturalist to understand Justin's unicorn, no mortal can mistake his glorifying the form of the cross in the spit of the Paschal lamb, and in the horns of the unicorn, and in the posture of Moses. The very extravagance of the ideas interests some minds, like Munchausen stories, professing even the deluge to be typical of our salvation, "by water, and faith, and *wood*."—*Justin*, p. 239.

| Such are Barnabas and Justin, who put their own words in the mouth of the holy prophets, and whose symbolism takes the literal facts of Scripture, and makes of them any-

thing, the more absurd the more wonderful, to set forth the figure and the power of the sign of the cross. Far removed from simplicity, they are further still from faith, from truth, and from common sense. Together with Nicodemus, they form a *trio*, among whom first sprang the form of the image, and the power of the sign of the wood of the cross, which is lifted up in our day for a banner of universal power and glory. Neither of them, however, hints at *the worship of the cross*,—a worship, in due time, sure to follow among the believers of their testimony to the great power of its image and sign.

MARCUS MINUTIUS FELIX.

Half a century after Justin, Minutius Felix, in his "Apology for Christians," sits in the chair, and his friends, Octavius and Cecilius, plead before him—Octavius, the cause of Christ; Cecilius, of the gods of Rome. Cecilius assaults Christians with many contemptuous charges, and exclaims: "See the crosses you are no longer to *adore*, but to be hanged on! Behold the *fires* there which you foretold and feared to come! Where now is that God of yours, so good at a resurrection,—who is able to revive the dead, but cannot save the living?"—*Reeve's Edition*, sec. 12.

The "crosses" are those prepared for the witnesses and martyrs for Christ; and the "fires" are those of persecution under Severus (A.D. 202), with a sneer at the Lord's coming to judgment, with the resurrection of His saints. The sharp point of the charge for us, bears on Christians *worshipping the posts set up for impaling them alive*, which Minutius elsewhere likens to the *jugum*—the Roman gallows. Octavius, in section 29, answers Cecilius thus: "Whereas you tax our religion with the worship of a criminal and his *cross*, you are strangely out of the way of truth to imagine either. As for the adoration of crosses, which you object against

us, I must tell you that we neither adore crosses, nor desire them. You who worship wooden gods, are the most likely people to adore wooden crosses, as being parts of the same substance with your deities. For what else are your ensigns, flags, and standards, but crosses, gilt and beautified? Your victorious trophies, not only represent a simple cross, *but a cross with a man on it.* The sign of a cross appears in a ship, either when she is under sail, or rowed with expanded oars, like the palm of your hand. Not a *jugum* (the Latin gallows) but exhibits the sign of a cross. And when a pure worshipper adores the true God with hands extended, he makes the same figure. Thus you see that the sign of the cross has either some foundation in nature, or in your own religion, and therefore is not to be objected against by you."

Christians were not charged with desiring, but worshipping crosses, and for the folly of that worship deserving to be hanged on them. Instead of instinctively denying the foul impeachment, Octavius half assents to it, while he defends it against the heathen by an appeal to their own customs. From this one might fear that so early as the time of Minutius, reputable Christians were guilty of worshipping the cross. However, the clause charging the pagans, not only with worshipping "a simple cross, but a cross with a man on it," is the earliest record of the idea of a crucifix, and this among pagans! On the testimony of Perrett, of De Rossi, and of all competent witnesses acquainted with the catacombs and with the monuments of Rome, it was two or three centuries after Minutius flourished before *a cross with a man on it* was known and received among Christians, as our sequel will demonstrate.

TERTULLIAN.

Tertullian, of the same age with M. Minutius Felix,

in his "Apology for Christians," first repels the gross charges of the pagans against Christians for their secret and unnatural practices—such as their habits of cannibalism, and of worshipping the head of an ass; and then proceeds, saying, "I come, therefore, to those who think we worship a cross also. *Do they not do the same* which they charge on us, when they consecrate their wooden images? No matter about the form, while the substance is the same. What difference is there between the wood of the cross, and of an Athenian Pallas, or of a Ceres of Pharos, which in the rough are all pieces of wood, whereof the workman forms an image? All wooden images, set by you on their feet, represent a part of the cross. And do we not better than you, when we worship the whole Godhead in Christ without a cross? Moreover, those taken by you for gods, have in the beginning been cast, as we said before, in moulds made in some sort after the similitude of a cross. Besides, you raise up trophies of victory, and inside, these trophies are only trees made into crosses. Roman soldiers in their religion adore the ensigns of the emperor. They swear by their standards, and make deities of them; which ensigns and standards, however richly set, and however covered over with cloth of gold, are all for the most part represented to the eyes under the form and figure of a cross. So that all the difference between us consists, it would seem, in the great pomposity with which your image or banner is adorned beyond ours. I applaud you for this, that you do not consecrate crosses without all manner of adorning them."—*Ter. Apol.* p. 68, *L. Fath.* This admits that all the difference between the Christians' and pagans' crosses consists in pomposity, to the greater credit of the heathen.

Tertullian, like Minutius, *affects* to deny the worship of the cross, while, by justifying it to the heathen on their own principles and practices, he virtually admits it. In-

stead of indignantly, or even calmly, denying the charge, he says that "all the difference between us (Christians and pagans) consists, it would seem, in "the great pomposity with which your image or banner is adorned *beyond ours*. I applaud you for this." The language admits that the sign of the wood of the cross, or a likeness of the cross in wood, was worshipped in the beginning of the third century, both by pagans and Christians, each in their own way; and pleads that Christians were no worse for worshipping wood in honour of Christ, than the heathen for worshipping wood in honour of Jupiter and Ceres; and were not so good as the heathen at adorning their wooden crosses! The heathen might reply that it was more sensible to worship wood in the divine form of man, than in the odious form of a gibbet of capital punishment, a cross, *stauros*, the very name of which, says Cicero, was abhorrent to Roman eyes and ears and hearts. And were Tertullian now living, he could not applaud the heathen for their greater pomposity of adorning their wooden images, while multitudes of Christians reverence, love, and worship their crosses in gold and silver, pearls and diamonds, and other precious stones, with heart-felt emotions.

According to Tertullian, wood is wood, whether in the shape of a Ceres, or Apollo, or a *stauros*. The form is immaterial, whether the idol be a trophy of victory, or a Roman banner, or a heathen god, or a Latin cross. In each case the substance is wood still, and why may not the Christian worship an image of wood as well as the heathen? Thus, in after centuries, Christians learned universally to worship the image of the wood of the cross; but not in the third century. During many persecutions in that century, multitudes were brought to the cross, to the stake, to the wild beasts, and to the tormentors, for the faith of Christ, and they laid down their lives in martyrdom, of whom every

individual might have saved himself from the terrible death, simply by bowing his head, or offering incense to a wooden Jupiter, or other heathen deity, under this idea, that it was only a form of the cross! "for the gods are all made in some sort under the similitude of a cross." On this heathen principle, they were hard to satisfy, who, through five general persecutions, suffered death in the most cruel forms, sooner than save their lives by worshipping the wooden crosses of the heathen, richly covered over with cloth of gold, and "adorned with pomposity beyond ours." Many, possibly deceived by this false gloss of Tertullian, did make peace with the persecutors, and fall away from the faith, by reverencing the heathen gods, whose restoration to church membership after the persecution had ceased was a question that agitated all the churches, and some it divided, as in the parties of Novatian and Cornelius in Rome, and similar ones in Carthage.

In the primitive Church, the want of images and temples, incense and altars, for Christian worship, was a constant reproach in the mouth of the heathen. Tertullian says, in another place, "You charge us that we set up neither buildings, temples, likenesses, nor altars of any god." He does not repel this charge by an appeal to the Christian worship of the wood of the cross. But to the sign he attributes the highest importance, saying, "that in all our movements, our travels, our going out and coming in, putting on our shoes, at the bath, at the table, in lighting our candles, in lying down, in sitting down, whatever employment occupies us, we mark our forehead with the sign of the cross."—*Lib. Fath., Ter. Apol.* p. 165.

Barnabas, Nicodemus, and Justin magnify the power of the sign, but give no hint of worshipping the cross; which worship Minutius and Tertullian agree to justify before the heathen. Thus the wonder grew "with all deceivable-

ness of unrighteousness," till at length all Christendom was enveloped in the delusion.

CYPRIAN.

St Cyprian, bishop of Carthage and a martyr, honoured in life, and in death lamented, was born of a senatorial family in Carthage about A.D. 200, and was beheaded A.D. 258, ten years after his conversion to Christ. He was an admirer of the works of his countryman Tertullian, and followed him, as Tertullian did Justin and Barnabas, in the matter of Joshua's victory over Amalek, with this difference: they impute the victory to the power in the *form and sign of the cross*, but Cyprian imputes it to the suffering and *sign of Christ*. "In the passion and the sign of the cross," he says, "is all virtue and power. In the sign of the cross is salvation to all who are marked in their foreheads." The passion and suffering was on the wood; but the sign and the mark were the initial of Christ, as Cyprian explained it. For the custom of marking the baptized on the forehead with "the *sign of Christ*"—X—is primitive: not with the murderous *stauros*, not with the *stauros* of agony and death; but with the initial of "Christ and of God," says Cyprian. As it is written: "Having His own and His Father's Name written in their foreheads" (Rev. xiv. 1, and xxii. 3). "*Muniatur frons, ut signum Dei incolume servetur.*" *Signum Dei*—the sign of God;—not of the *arboris infelicis*—accursed tree. Again, Cyprian says, "They only escape who are born again, and signed with the *sign of Christ*—*signo Christi signati fuerint,*"—which is the initial of the owner's name, X; a cross truly, not of shame and death, but of eternal life and glory. *Signum Dei, Christi signum*—the *mark of Christ*, which His servants put upon the lambs received into Christ's flock.—*Bingham's Ant. b. xi. c. 9, sec. 5, note.* This is holy and beautiful; this is

fitting and honourable; but the sign of the murderous cross is quite another thing, having nothing to recommend it from its birth in Tammuz and in Barnabas to this day. That the mark of Christ's *name*, and not of the wood of His cross, was used in baptism, St Augustine declares, saying, "How many have the *mark of Christ* on their forehead who have not the doctrine of Christ in their heart! *Quam multi habent in fronte signum Christi, et in corde non recipiunt verbum Christi.*"—*Aug. Tract 50, on John xi. 55.* Quoted by Elliott's *Horæ Apoc.*

Only fifty years after Cyprian, the custom of introducing symbols of man's invention into the sanctuaries of worship prevailed so far as to cause the council of Eliberis, Spain (A.D. 305), in their canon 38, to declare, "That pictures or likenesses ought not to be allowed in the churches, lest the object adored and worshipped should be represented on the walls."—*Rock's Hier.*, 374.

GREGORY THAUMATURGUS, OR THE WONDER-WORKER.

This Gregory was a pupil of Origen, and bishop of New Cesarea, in Great Armenia. Basil, Jerome, Nazienzen, Nyssen, Eusebius, and others, magnify him and the wonders he wrought. These eminent bishops relate that, by the word of his mouth, Gregory removed a mountain-rock out of the road-way; by his prayer changed a fish-pond into a beautiful meadow; and with his hand stuck down a rod, for a bound to the rising flood of the river Lycus, thereby saving New Cesarea from being drowned in the waters, which rod at once became a great tree! His mode of converting the heathen was equally original, and was deemed equally successful. The official historian of the Roman Catholic Church, Cardinal Baronius, whose annals abound with labour of the richest authority mixed with superstitious puerility, affirms that the absence of all images from all the churches before

the reign of Constantine, was due to *their utter extirpation* in the Dioclesian persecution. Accepting this testimony to their absence, we reject the cause assigned, lest we might seem to regard the last and severest of the persecutions, as made *against the images*, and not against the Christians, who suffered martyrdom sooner than worship them. And we further accept his testimony, "that Gregory Thaumaturgus, the bishop of Great Armenia, *first of all* commanded the wooden crosses which were set up by him in certain places, *to be adored: ante omnes cruces ligneas, quibusdam in locis a se collocatas, adorari.*"—*Bar. Ann.*, A.D. 311., sec. 23.

Of all bishops, this wonder-worker is declared, on the highest Roman authority, to be the first to introduce the worship of wooden crosses by his own command. Gregory Nyssen, a century later, celebrating the memory of his great namesake, tells how he brought about that conversion of the heathen which followed. To save his life in the Decian persecution, this Bishop Gregory fled the country. After the persecution had spent itself, he returned home, and instituted festal days commemorating the martyrs, and commanded the worship of the wooden crosses. And says Nyssen, "When he saw how the simple and illiterate multitude persisted in their false esteem of images, in order that he might by all means perfect what is most excellent in them; to wit: that forsaking vain superstitions, they should turn unto God, he permitted them to make merry, solace themselves, and riot in joy, *in honour of the holy martyrs!*" "And why not?" asks Cardinal Baronius on a like occasion. "Is it not lawful to transfer to pious uses things consecrated by a sacred rite, which things were impiously used by the pagans in superstitious worship; that by a high contempt of the devil, in the very way he delights to be worshipped, Christ may be honoured of all?"—*Ann.* vol. i. p. 198. This laurel is plucked

from Satan's brow, to entwine Emmanuel's crown, which the Cardinal graces with words of Theodoret, triumphing over the fallen gods of the heathen, and saying: "Our Lord brought His own dead into the temples of your gods, which gods, vain indeed, and stript of their glory, He dismissed: but gave honour to His martyrs. Instead of feasts of Pan, of Jupiter, and of Bacchus, solemnities, with a feast, are performed in honour of Peter, Paul, Thomas, Sergius, and other holy martyrs. So what was done in heathen superstition, the same having been sanctified for the worship of the true God, might be done in the service of the true religion."—*Bar. Ann.* vol. i. p. 198. This language allows the removal of the image of Jupiter, that once stood in the ancient Capitol, to a high place in St Peter's of Rome, equally with the conversion of the Mexicans from worshipping the symbol of the rain-god to the worship of the same image for the sign of salvation. So Baalim, and Ashtaroth, and Milcom, and the rest, lying vanities of the heathen, having been once consecrated by a sacred rite, might be dedicated to Paul, or Apollos, or Cephas, or even to Christ, and "worshipped with a high contempt of the devil, in the very way he delights to be worshipped," with honour to the saints, and glory to Him, who says, "Thou shalt have no other gods but me." Thus it came to pass, in the fifth and sixth centuries, that pagan temples, by sprinkling with holy water, were converted into places of Christian worship, and were made receptacles for fragments of the cross, and the relics of martyrs; and the more readily to gain the attendance of the people at the house of worship, eminent bishops suffered the old idols and altars to remain, under the name of the patron saint, the Virgin, or the Apostles, and to receive the honours supposed to be due to their images and likenesses. Such is the fruit of symbolism, which man invents for the honour of God, and

plants for cultivation among the sacred rites of our holy religion; as may be seen in all Continental Europe at this day, where the walls of Roman Catholic Churches are furnished with numerous altars for the worship of favourite saints, and above each altar is a picture or likeness of the saint.

"THE INVENTION OF THE WOOD OF THE CROSS."

This high festival in the Roman and Greek Churches owes its origin to the fabled discovery of the wood, by Helena, the mother of Constantine. The story is told with important variations, but with a good degree of harmony in the following particulars:—

Helena, at the advanced age of seventy-eight, made a pilgrimage to Jerusalem (A.D. 326), seeking for the holy places, of which all traces were then lost. A resident Jew helped her to find them. A temple of Venus or Ash-taroath then stood over the holy sepulchre. Here they dug (A.D. 327), and found the three crosses of our Lord and the two thieves, in a state of perfect preservation, though buried in the ground not quite three centuries. To determine which of the three was the one sought, recourse was had to miracles. Two of the three wrought no miracle; but the touch of the third healed the sick, and restored the dead to life. This established the reputation of the true wood, while the crosses of the two thieves were of no account. Helena adored the wood, sent one half to her son—the Emperor Constantine—gave the other half to the Bishop of Jerusalem, and died in the following year. Many are the versions; but these are features common to every known form of the fable, never omitting the crosses of the two thieves.

By the Jewish law, the wood on which one was hanged was burned to ashes, as a thing accursed. If these three crosses escaped the fire, they could not have reasonably

escaped corruption, buried three hundred years. Constantine lived ten years after this boasted discovery, but left behind neither mark nor mention to show he ever heard of it. Eusebius was then, and for twelve years after, Bishop of Cesarea; and quick as he was to catch at marvels, and near to the scene, he takes not the least notice of the discovery. Maximus, at the time Bishop of Jerusalem and for twenty years after, never mentions it. Cyril succeeded him in the episcopate, A.D. 350, and is the first person known to recognise the existence of the wood of our Lord's *stauros* in that and after ages. Yet the high festival of the invention of the *stauros* is widely kept; and both Helena and Cyril now have sainted names for the part attributed to them in finding and distributing it. The invention of the form by Barnabas, and of the wood by Helena, absurd as they are, have been abundantly productive of evil to the faith, to the hope, and to the destinies of Christendom, since the latter half of the fourth century. The deceitful image is rising upon the steeples, is resting upon the pulpits, is glorying in the windows, on the walls, and the sacred books of the churches, not in one, but many denominations. It is exhibited in the shop windows, in the private houses, and on the robes and persons of an increasing number in all the American cities and villages, under an impression that it is a lawful banner for us, as it was for Constantine, and that we have as much right to it as the Roman Catholics, which is no right, but a "strong delusion that they should believe the lie" (2 Thess. ii. 11).

ST CYRIL OF JERUSALEM, FACTOR FOR THE DELIVERY OF
THE WOOD OF THE "STAUROS."

Cyril was ordained presbyter and catechist in Jerusalem, A.D. 345. He delivered his justly celebrated catechetical lectures, A.D. 347-8, in the church of the Holy Sepulchre,

built, furnished, and adorned by command of Constantine, but not finished till after his death, A.D. 337. At the death of Bishop Maximus, Cyril was consecrated to succeed him, by Acacias, the metropolitan of Palestine, A.D. 350. After a seven years' administration of the episcopate, Cyril was summoned before a council of his peers, on a charge of having robbed the church of precious things, vessels, and ornaments, the gifts of Constantine. He was tried, proved guilty, and deposed by his metropolitan, the same who consecrated him, A.D. 357. At Seleucia, remote from Judea, and beyond the jurisdiction of Acacias, Cyril procured a council for his restoration to the episcopate. By a second council under Acacias, A.D. 360, Cyril was again deposed, and was now banished from Judea by the Emperor Constantius. On the accession of Julian the Apostate to the imperial throne, Cyril returned from banishment, A.D. 361. Six years after, the Emperor Valens banished him from the empire. After an absence of twelve years, he returned; and seven years later, he died at the age of seventy-one.

Cyril excused his sale of the consecrated vessels of the church, on the plea of providing for the necessities of the poor. His apologists say that he was deposed by Arian councils, to punish his orthodoxy. Without counting on his orthodoxy or honesty, our concern now is with his distributing the wood of the cross, which he did with great success, never by one word intimating how, or when, or by whom the *stauros* was found, nor how any part of it came into his possession. Without a miracle, if Helena had found the *stauros*, Cyril must have known the fact; and wholly to neglect giving her credit for it, was almost as bad as to sell the consecrated vessels given by her son to the church of the Holy Sepulchre.

THE GLORY OF THE WOOD OF THE "STAUBOS."

I quote Cyril's own words on this subject, from the Oxford "Library of the Fathers." Any one desiring to investigate the context can easily do it by the reference to the page of Cyril's "Catechetical Lectures" for every quotation.

"Though I should deny it (the crucifixion), this Golgotha confutes me, near which we are now assembled; the wood of the cross [*stauros*] confutes me, which has from hence been distributed piecemeal to all the world."—*Cyr. Cat. Lect., Lib. Fath.*, p. 144.

"Let us not be ashamed of the cross of Christ; but though another hide it, do thou seal it on thy brow, that the devil, beholding that princely sign, may flee far away, trembling. But make thou this sign, when thou eatest and drinkest, sittest or liest down; risest up, speakest, walkest; in a word, on every occasion" (p. 40). This "*princely sign*" was the sign of God, the initial of Christ, not the ignominious sign of the accursed tree. It was *Christi signum*, X, the same handed down to this day in the customs of the Latin clergy, who cross themselves on all occasions, not with the sign of the murderous wood, but with "the princely sign" of the King of glory.

"Be the *stauros* our seal," says Cyril, "made with boldness by our fingers on our brow, and in everything;—over the bread we eat and the cups we drink; in our comings in and goings out; before our sleep, when we lie down and when we awake; when we are in the way, and when we are still. Great is that preservative. And it is without price, for the poor's sake; without toil for the sick, since all its grace is from God. It is the sign of the faithful, and the dread of devils; for He has triumphed over them in it, having made a show of them openly. For when they

see the cross, they are reminded of the Crucified; they are afraid of Him that hath bruised the head of the dragon" (p. 161).

In these words there is a confusion of ideas, referring the sign to the wood sometimes, at other times to Christ. The leading idea relates to the sign of Christ fingered on the breast and forehead of Roman clerics on all occasions. In Christ comes down all grace from God. Christ triumphed over the powers of darkness. Christ "made a show of them openly," not by the *wood*, but by humbly bearing the wood, being patiently nailed to the wood, and lifted up, enduring the cross, despising the shame, and by being "obedient unto death, even the death of the *stauros*. Wherefore God also hath highly exalted Him, and given Him a name which is above every name; that at the name of Jesus every knee should bow" (Phil. ii. 8-10). The sign of Christ's name is that most fitting to remind His disciples of Christ: devils may be more willingly reminded of Him by the sign of the wood, bruising His heel.

Cyril eloquently enumerates, among the many witnesses for Christ, "His virgin mother," "Egypt," "the Baptist," and others, to which he adds: "The *holy wood of the cross* is His witness, which is seen among us *to this day*, and, by means of those who have taken in faith thereof, has from this place now almost filled the whole world" (p. 162). By Cyril's deceivableness of unrighteousness, many in all subsequent ages have been deluded "that they should believe the lie."

"Every deed of Christ is a boast of the Catholic Church; but her boast of boasts is the cross. . . . The glory of the cross has led into light those who were blind through ignorance, has loosed all who were held fast by sin, and has ransomed the whole world of men" (p. 142). The holder of this self-propagating wood produces the same of

Christ in trumpeting its fame. "It has ransomed the whole world." *The wood* receives the glory, and Cyril *the price*. He had not courage to ask enough for it, or he never would have been put to the shame and necessity of selling the holy vessels of the church to feed the poor, and of being banished from his bishopric and from his country for his benevolence.

Many like praises of the cross for the glory of the wood are to be found in the "Catechetical Lectures." I close with one more quotation:—

"Take thine armour against the adversaries in the cause of the cross itself. Set up the faith of the cross as a trophy against the gainsayers. For when thou art going to dispute with unbelievers concerning the cross of Christ, first make with thy hand the sign of Christ's cross, and the gainsayer will be dumb" (p. 154). Some heretics taught that our Saviour's crucifixion was illusory, not real, to whom he replies, "If any say the cross is an illusion, turn away from him. Abhor those who say that Christ was crucified to our fancy only. For if so, and if salvation is from the cross, then is salvation a fancy also. If the cross is a fancy, the resurrection is also a fancy. If the cross is a fancy, the ascension is also a fancy, and henceforth everything is unsubstantial. Take, therefore, first an unassailable foundation, the cross, and build upon it the rest of the faith. Deny not the Crucified; for if thou deny Him, thou hast many to arraign thee." Here Cyril enumerates many, and among these:—"The fire remonstrates with thee, by which Peter stood and warmed himself. So likewise Pilate, Herod, Caiaphas, Simon the Cyrenian, and others will cry out against thee. The sun, the hyssop, the sponge, and of the trees, the wood of the cross will cry out against thee. The salutary trophy of Jesus, the cross, which to this day heals diseases, to this day drives away

devils, overthrows juggleries of drugs and charms" (pp. 162-164).



A piece of wood so salutary might be cheap at any price. To glory in the cross of suffering for Christ's sake is apostolic; but to glory in the wood is foolish, and to glory in the image is little better,—ascribing to a post the honour due to Emmanuel. The miraculous power of healing Cyril ascribes to the stock of a tree! But with all this folly Cyril never breathes a word of veneration, or love, or adoration, or worship of the cross in any form. Highly as he exalted and praised the *wood*, he left for after generations to reverence and love the image and sign of the cross; to bow down, kiss, and burn incense before it. Cyril would have been shocked had any one done this honour to the very wood itself, much more to the image of it. His object was to dispose of the wood to the worthy, and by no means to make it an object of reverence and adoration, as it has come to be among millions in Christendom. In his diaconate and ministry, until he reached the episcopate, he left works that will do him honour while the world stands. His error in that higher office pierced him with many sorrows (1 Tim. vi. 10).

Cyril confuses himself and his readers by using the word *stauros* lightly, at one time for the wood, and again for Christ. He confounds the sign of Christ with the sign of Tammuz.

Not only Cyril, but Prudentius the poet, Chrysostom, and others of the end of the fourth and beginning of the fifth century, fall into the same confusion of ideas respecting the form of the cross, from which one can escape only by the plain instruction from the coins and medals of that age:—

"*Christus purpureum gemmanti textus in auro
Signabat labarum; clypeorum insignia Christus
Scripserat, ardebat summis cruz addita cristis.*

“ Christ, embroidered in jewelled gold, marked the purple Labarum ;
 Christ, the insignia of their shields, impressed ;
 The cross, from the top of their crests was shining.”
 —*Prudentius contra Sym.* Lib. i. ; quoted in Dr Rock’s *Hierurgia*, p. 358.

The coins and medals of the age show that by the word “ Christ ” on the Labarum and on the shields, the poet means the monogram , and by the word “ crux ” he means the same figure  which shines on their crests, as may be seen on the crest of Constantine’s helmet. Thus the poet, in common with the writers of all times, confounds the idea of the cross, so that no reader can be sure of his meaning only by looking to the medals and coins for an interpreter. These show the monogram alone in every instance.

Chrysostom says, “ Everywhere the symbol of the cross, τοῦ σταυροῦ, *the stauros*, is presented to us. We paint and sculpture it on our houses, our walls, and our windows. We trace it on our brows, we imprint it on our souls and minds.”—*Rock’s Hier.*, 352.

Surely this was the symbol for *Christ*, of which Cyprian testifies, Prudentius sings, and the imperial coins and medals of the age distinctly speak.

REV. A. HISLOP’S “ TWO BABYLONS.”

These teachings of Cyril have done their share in wedding the Roman Catholic Church to the corruption fairly described in Hislop’s “ Two Babylons,” a work of great research and of the highest authority. Mr Hislop says, “ In the Papal system, it is well known the sign of the cross and the image of the cross are all in all. No prayer can be said, no worship engaged in, no step almost can be taken, without the frequent use of the sign of the cross. The cross is looked upon as the grand charm, as the

great refuge in every time of danger, in every hour of temptation, as the infallible preservative from all the powers of darkness. The cross is adored with all the homage only due to the Most High,—and for any one to call it, in the hearing of a genuine Romanist, by the scriptural term, 'the accursed tree,' is a mortal offence. The magic virtues attributed to the so-called sign of the cross, and the worship bestowed on it, never grew out of the saying of Paul: 'God forbid that I should glory, save in the cross of our Lord Jesus Christ.' The same sign of the cross that Rome now worships, was used in the Babylonian mysteries, was applied by paganism to the same magic purposes, was honoured with the same honours. That which is now called the Christian cross was originally no Christian emblem at all, but was the mystic *Tau* of the Chaldeans and Egyptians. That mystic *Tau* was marked in baptism on the foreheads of those initiated in the mysteries, and was used in every variety of way, as a most sacred symbol. To identify Tammuz with the sun, it was joined with the circle of the sun ☉

Sometimes it was inserted in the circle ☉ The mystic

Tau, as the symbol of the great divinity, was called the sign of life, and was used as an amulet over the heart; it was marked on the official garments of the priests of Rome; it was borne by kings in their hand, as a token of their divinity or divinely-conferred authority. The vestal virgins of Rome wore it suspended from their necklaces, as the nuns do now. The Egyptians did the same, and many of the barbarous nations also, with whom the Egyptians had intercourse, as the Egyptian monuments bear witness. There is hardly a pagan tribe where the cross has not been found. The cross was worshipped by

the pagan Celts long before the incarnation and death of Christ (*Crabb's Mythology*, p. 193). 'It is a fact,' says Maurice, 'not less remarkable than well attested, that the Druids in their groves were accustomed to select the most stately and beautiful tree as an emblem of the deity they adored, and, having cut the side branches, they affixed two of the largest of them to the highest part of the trunk, in such a manner that those branches extended on each side like the arms of a man, and, together with the body, presented the appearance of a huge cross, and on the bark in several places was also inscribed the letter *Thau*' (*Maurice's Indian Antiquities*, vol. vi., p. 49.)

"The cross thus widely worshipped, or regarded as a sacred symbol, was the unequivocal symbol of Bacchus, the Babylonian Messiah, for he was represented with head-band covered with crosses, + + +. This symbol of the Babylonian god is revered at this day in all the wide wastes of Tartary where Buddhism prevails, and the way in which it is represented forms a striking commentary on the language applied by Rome to the cross. Though not an object of *worship* among Buddhists, the cross is a favourite emblem and device among them. It is exactly the cross of the Manicheans, with leaves and flowers springing from it. This cross, putting forth leaves and flowers (and fruit also, as I am told), is called the divine tree, the tree of the gods, the tree of life and knowledge, and productive of whatever is good and desirable, and is placed in the terrestrial paradise (*Col. Wilford's Asiatic Researches*, vol. x., p. 124. *Figures*, p. 292; *Hislop's Two Babylons*).

"Compare this language with the language of Rome applied to the cross, and it will be seen how exact is the coincidence. In the Office of the Cross, it is called 'the tree of life;' and the worshippers are taught thus to address it:

'Hail, O cross, triumphant wood, true salvation of the world, among trees there is none like thee in leaf, flower, and bud. O cross! our only hope, increase righteousness to the godly, and pardon the offences of the guilty.'

"The *London Record*, of April 1842, gave the following specimen from a book of *Devotions on the Passion*, set forth by the Romanisers for the use of members of the Church of England:—

'O faithful cross, thou peerless tree,
No forest yields the like of thee,
Leaf, flower, and bud.

'Sweet is the wood, and sweet the weight,
And sweet the nails that penetrate
Thee, thou sweet wood.'

"Egypt, which was never thoroughly evangelical, appears to have taken the lead in bringing in this pagan symbol. The first form of that which is called the *Christian Cross*, found there on Christian monuments, is the unequivocal pagan *Tau*, or Egyptian 'sign of life.' The design of its first employment on their sepulchres, therefore, could have no reference to the crucifixion, but was simply the result of the attachment to old and long-cherished pagan symbols, still strong in those who adopt the Christian name, while largely pagan in heart and feeling. This, and this only, is the origin of the worship of the cross" (*Wilkinson*, vol. 5, pp. 283, 284).—*Hislop's Two Babylons*, pp. 288–294.

CHAPTER III.

A SUMMARY.

THE Scripture sense of the word *stauros*, for the cross of Christ, is in the concrete a pale, a strong stake, a wooden post; and in the abstract, it is a voluntary and patient suffering of shame, reproach, and torment unto death, in whatever form it may please God to lay it on us, whether by the rack, the wild beasts, the fire, or the hatred and persecution of godless men, for the sake of truth and righteousness, and in the hope of everlasting life. The Scriptures *never* speak of the *stauros* as an image or a sign, but always as a *reality*, cognisable to the senses, in every case known, by the sorrows and anguish of the sufferer. "Pilate wrote a title and put it on the *stauros*," *i.e.*, the wood. "Jesus said, He that taketh not his *stauros*, and followeth me, is not worthy of me;" *i.e.*, the *stauros* of personal shame and suffering for the truth and righteousness of God. "The preaching of the *stauros* is to them that perish, foolishness;" *i.e.*, they see no sense in suffering wrong and injury patiently—"Lest they should suffer persecution for the *stauros* of Christ;" *i.e.*, contumely and reproach for believing in the suffering and crucified Saviour. "Far be it that I should glory save in the *stauros* of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world;" *i.e.*, not the *stauros* of wood, but the self-sacrifice and offering of the body of our Lord Jesus Christ on the wood. In every sense, the Scripture *stauros*, *first*, is a pale or wooden stake, and, *secondly*, the shame, the reproach, and the

patient suffering of innocence before the world for righteousness' sake. Joseph bore this form of the *stauros* while imprisoned by the captain of Pharaoh's guard, till the Lord delivered him; and so Ignatius, being condemned in Antioch to be torn and devoured by the wild beasts for the faith of Christ, bore his *stauros* from Antioch to Rome, where, in the amphitheatre, he suffered it, despising the agony and the shame. In every *Scripture* sense, the *stauros* of Christ is a living reality, and never that lying vanity, a senseless image and sign of the wood.

Inquiring about this image, three things surprise us:—

I. The fact that a great variety of wholly unlike forms are, by the common and universal consent of the learned, called by the same name, "the cross," and are understood to mean the cross or *stauros* of our Lord Jesus Christ.

II. That the figure of the cross, used among the primitive Christians, was X (*ki*), the Greek initial of Christ, for a sign of Christ, as authors to this day make in their manuscripts X for Christ, and Xmas for Christmas, and Xian for Christian.

III. The third thing that exceedingly surprises us is, to find that this sign and image, commonly called the cross, was a profane symbol in heathen mysteries, exalted and honoured from Babylon to Jerusalem, from the Nile to the Ganges, and from Syria to Britain many centuries before our era. These are facts fully established, but not generally known.

Following up our inquiry, we learn how, when, and by whom this pagan symbol found entrance among Christians, and we shall soon learn how it came at length to supplant the sign of Christ in the churches and on the banners of Christendom. For no writer of the age and the school of the apostles ever mentions, or alludes to any sign, image, or form of the *stauros*, other than its name implies, one

pale or stake; except a certain man under the assumed name of "Barnabas, the companion in labour of Paul, the apostle." The counterfeit Nicodemus follows in the same path, setting forth the power of the sign of the wood in Hades. Minutius Felix and Tertullian, in the beginning of the third century, follow, coyly teaching that it is no worse for Christians to worship the wooden cross, than for the pagans to worship their wooden gods and trophies and eagles. Cyprian, A.D. 250-8, acknowledges the sign in the form of the initial of Christ—not the *pagan* image, but "*Christi signum, signum Dei*—the symbol of Christ and of God." And, finally, we learn that Cyril, bishop of Jerusalem, A.D. 350, comes boldly forth for the sign of the wood, and for the wood of the *stauros*, without saying ever a word about the form of the image of the *stauros*, or about worshipping it. He neither made nor vended images; but he pretended to have the original wood, with portions of which he parted, as a special favour to them that were worthy; and the wood grew in his keeping, so as, in his own words, "to fill the whole world," which many believed, if he did not.

It is time to awake to the fact that the Tammuz, or old heathen cross, led the whole column of images, such as of the virgin, of the apostles, of the saints and martyrs, and of our blessed Lord himself, with their several altars, into the Catholic Church, by degrees, from the latter half of the fourth to the latter half of the eighth century; when image-worship was firmly and for ever established in the Roman Catholic Church by the seventh Œcumenical Council, which was the second Council of Nice, held A.D. 787. It is time to awake, for the same strong tide of formalism, which then overflowed Christendom, is now coming under the form and fashion of the same image of the Tammuz cross, to overwhelm the Protestant world.

The self-styled Infallible in the flesh, whose mark is the **+** is no less confident of *possessing* the kingdom of the whole earth now, than the Jews were in the *expectancy* of that kingdom, when they crucified the Lord of glory.

The Greek initial **X** *Ki* was a sign bringing to the memory of Christians, in the midst of the torments of heathen persecution, both the name and the sufferings of Christ, with His victory over death, and His soon coming again to judge the quick and the dead, and to give His faithful followers inheritance in His everlasting kingdom. Hence they learned to recognise their fraternal fellowship in Christ by the sign of His monogram. Gibbon says, "In all occasions of danger and distress, it was the practice of primitive Christians to fortify their minds and bodies by the sign of the cross, which they used in all their ecclesiastical rites, in all the daily occurrences of life, as an infallible preservative against every species of spiritual and temporal evil."—*Gibbon*, chap. xx.

That the persecuted and suffering believers should "fortify their minds and bodies by the sign of the *stauros*" of wood is inconceivable; but it is natural that, in their circumstances, they should fortify their faith by the sign of the initial of our Lord's name, **X** for Christ. That this custom came at last to be superstitious is evident. After the boasted vision of Constantine, and the invention and the multiplication of the wood, *in the name of the cross, had supplied the whole world*, many superstitious practices of the heathen were adopted, perverting the faith, and changing the significant sign of Christ's name into the present sign of the murderous tree.

THE ROMAN CATHOLIC CROSS CONFRONTED WITH THAT OF
CONSTANTINE.

Constantine, in the first year of his reign over Gaul and

Britain, was called publicly to celebrate the saddest and the most joyous of religious ceremonies, the funeral and deification of his father, and his own marriage with Fausta, the daughter of Maximian, the persecutor, both of which he performed with all the splendid rites and observances of the pagan religion. In the fifth year of his reign, he extended his dominion over Italy by conquering his wife's brother, Maxentius, who fell in defeat and death, when Constantine entered Rome and celebrated his victory with a public triumph after the manner of Rome's pagan imperators; and the pagan Senate set up a golden image in the Senate-house to the honour of the god who had recently been the shield and the glory of Italy. "*Romæ non ignotam effigiem,*" adds Baronius; for a former emperor, Alexander, had placed a statue for Christ with Abraham and Orpheus *among his household gods* (*Bar. Ann.*, A.D. 312, sec. 66 and 69; *Gibbon*, chap. xvi.).

Constantine was a politician and a warrior more than a Christian. He continued, as did his sons and successors, till the time of Gratian (above seventy years after his capture of Rome), to administer the office of chief pontiff to the gods of heathen Rome, as well as emperor and head of the Church (in the very type of the modern infallible Pontifex Maximus), absolute and undisputed monarch in all things, political, imperial, and spiritual, — *pagan and Christian and mixed*, — over all Christendom; neither could any man, in his latter years, stand up to resist his will. "Until forty years of age," says the historian of the "Decline and Fall of the Roman Empire," "Constantine's liberality restored and enriched the temples of the gods. The medals which issued from his imperial mint are impressed with the figures and attributes of Jupiter and Apollo. Mars and Hercules; and his filial piety increased the council of Olympus by the solemn

apotheosis of his father Constantius Chlorus. The altars of Apollo (the patron deity of Rome) were crowned with votive offerings of Constantine; and the credulous multitude were taught to believe that the emperor was permitted with mortal eyes to behold the visible majesty of their tutelary deity."—*Gibbon*, chap. xx.

Possibly, this favour of Apollo to the emperor helped Eusebius to fashion the following story of the *stauros* (σταυροῦ τροπαιον are his words, the likeness of the *stauros*), seen with amazement by the emperor and all his army, followed that night by a vision of the Lord! Eusebius alone tells the story, and then not till twenty years after he had heard it from the emperor's lips himself alone.

STORY OF CONSTANTINE'S VISION, BY EUSEBIUS.

On the eve of the battle with Maxentius, Constantine, revolving in his mind the state of the country and of his gods, together with the god which his father had honoured and had resolved to serve, became so distracted with doubts and distressed, that he prayed and implored, if there were any god, that he would manifest himself, as well by a sign as by propitious aid in this emergency. (How perfectly natural!)

"Then appeared a divine and wonderful vision, which could have been hardly believed had any other man related it. But since the emperor told it to him who now commits it to history a long time after, when I was honoured with his acquaintance; and when, in familiar conversation, he related and confirmed the story with an oath, who could doubt that everything appeared as he represented, especially since the events which followed proved the truth of the testimony.

“ When the sun had a little passed mid-day, Constantine said, he saw with his own eyes the sign of the *stauros* (*σταυροῦ τρόπαιον*) displayed in splendid light, outshining the sun in the heavens, and upon it an inscription plainly written, *τουτῷ νίκα*, ‘ By this conquer.’ Great astonishment seized him, and his whole army which accompanied him, and *was a spectator of this prodigy*. He asserted that he was yet in doubt why this display was made to him, and he thought much of it till night. Then, in his sleep, the Christ of God appeared to him with the sign shown him in the heaven, and commanded him to use a standard of the pattern seen in heaven, for protection in joining battle with the enemy.

“ Rising early the next morning, he told the vision to his friends. He called for workmen in gold and precious stones, and ordered them to make an image like it, which image I have seen with my eyes. For the emperor condescended, God graciously granting this, himself to show it me. It was of this form:—A spear, rather long and erect, was covered all over with gold, having a transverse yard in the form of a cross. On the top (of the spear) was a crown of precious stones, woven round with fine gold. Upon this were the salutary marks of the name of the Saviour, expressed by only two letters—the first two letters of the Greek name, Christ, *P* (*rho*, *R*), in the middle of the figure, and *X* (*chi*) curiously inserted,—which plainly signifies the whole name Christ, . . . which letters the emperor always afterward wore in his helmet.”—*Bar. Ann.*, A.D. 312, sec. 19; and *Eus. Life of Constantine*, b. i., sec. 28 to 31.

Lactantius, the tutor of Constantine’s heir, says that “ Constantine was warned in sleep to put the divine mark, the sign of the *crux*, upon the shields of his soldiers, and so to give battle. He took care to do this, and ordered the

letter X (*ki*), named in the monogram, to be drawn on all their shields."—*Lact. Deaths of the Persecutors*, sec. 44. Lond. 1715, 8vo.

This shows unerringly the character of the vision, dream, or sign seen of Constantine in heaven, and marked on his helmet and the shields of his soldiers. It was X (*ki*) for Christ, not † (*tau*) for his cross.

Thus, by the concurrent testimony of Eusebius and Lactantius, confirmed by existing medals and coins of Constantine at this day, not the sign of the accursed tree, not the pagan sign of Tammuz, but the sign of God, the monogram of Christ, was what Constantine saw in the sky, if he saw anything, and placed on his shield, as instructed in his sleep. "You have on the Labarum," says Baronius, "the name of Christ expressed by XP, (*i.e.*, CHR.); for that by the letter X (*ki*) the name of Christ used to be understood, even Julian the Apostate declares in his 'Misopogon.'"—*Bar. Ann.* 312, sec. 24.

Referring to that satire upon the Antiochians, I find it written:—"Neither the X (*ki*) nor the K (*kappa*) you say, have hurt your city. I have learned that these letters are the initials of certain names, the one of Constantius, K, the other of Christ, X. Again, you say I have subverted the world (alluding to his removal of the monogram from the Labarum, and his restoration of S.P.Q.R.), and that I wage war against the X, and that you regret the K."—*Select Works of Julian*, pp. 271 and 279. Lond. 1784, 8vo.

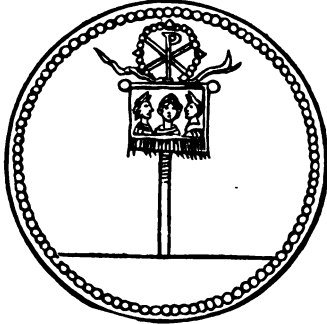
This testimony of the Emperor Julian confirms the fact that in the fourth century the sign of the cross, universally recognised for the mark of a Christian, was X for Christ, and not † for the instrument of His most cruel death.

Do not all the histories say, and the world believe, that

it was the sign of the Image \dagger Constantine saw, and made his victorious banner? Who, then, comes forth to deny the fact?

COPIES OF MEDALS AND COINS OF CONSTANTINE.

We admit the story, the belief, and the banner; and here is the copy of the banner, which contradicts the story,



as may be seen and read of all men on the coins, medals, and monuments of Constantine to this day. This banner of Constantine consists of a *monogram of Christ*, encircled in a wreath of gold, fixed upon the top of the flagstaff. Beneath it, appended to the flagstaff, hangs a silken flag,

on which the head of the emperor, and others of the royal family, appear.—*Bar. Ann.*, A.D. 312, sec. 26.

This below is a coin from the imperial mint, as the first is of a medal. The face of the coin shows the emperor's bust, with his name, "Constantinus Maximus," encircled in a wreath. On the reverse is his banner, holding the monogram protected by two warriors, one on each side, and "Gloria Exercitus," *the Glory of the Army*, inside of the encircling wreath.—*Bar. Ann.*



If the reader cannot here see the wooden cross, he must blame Constantine; for this monogram was "the Glory of the Army," and of the empire, until displaced by the modern cross of the Apostasy.

Below is a medal showing on the face the bust of "Constantinus Augustus," with the monogram figured in the helmet on his head. The reverse of the medal I do not understand; but it has no sign of the cross.



The following is a medal of the Emperor Jovian, from *Bar. Ann.*, A.D. 367, sec. 1. This figure, universally called "the cross," is the monogram found in the Catacombs, until the Pontificate of Damasus, when the Latin cross begins to appear.



The coins and medals of Constantine show the monogram on his helmet, and his shield, and his person; and in one instance wreathed with a motto, "Gloria Exercitus," *the Glory of the Army.*



ΕΝ ΤΩ
ΠΑΝΤΙ.
(By this conquer.)



The accompanying figure of the Labarum, or legionary standard, carried in battle, is found in Dr Rock's *Hierurgia*, p. 358, 2d ed., Lond., C. Dolmar, 1857. Dr Rock is a staunch Roman Catholic, and takes this from a terracotta lamp, and labels it, "Labarum of Constantine."





The first form of a sign of our Saviour on the cross took the shape of the Greek letters *alpha* and *omega*: $\alpha \text{---} \omega$

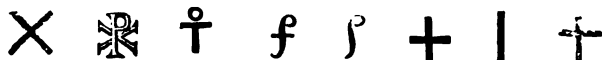
"Saying, I am Alpha and Omega, the first and the last" (Rev. i. 11).

The second form came in the shape of a lamb lying or standing at the cross.


The third form was that of the bleeding lamb at the foot of the cross, copied from *Rock's Hier.*, p. 362.

This third was followed by the completed image called the *crucifix* — that is, the human body fixed on the wood of the cross, which is the full-grown idol.


Were the story of Constantine's dream or vision perfectly true, this testimony demonstrates the current sign to be a counterfeit, if that be a counterfeit which has no likeness to the original but in name only. What likeness has  or X to ? Yet Eusebius, Baronius, the accurate Gibbon, and all others, so far as my knowledge extends, pass over the wide difference in the form, and the wider difference in the meaning of these symbols, unnoticed. They call them in every form, the cross, and leave the reader to understand by that name, the sign of Tammuz, and also of *the stauros* of Christ, which it is not. The *stauros* is one stick, | not two—one across the other;—and the monogram is X or  and not  Now to call these by one name, and that to signify the ignominious cross of death, is confusion, is Babylon on the face, is manifest jugglery, in which one word, by a slight shift, is caused to represent



and a multitude of other fanciful forms, which is quite ridiculous.


Gibbon says, "This vision did not prevent Constantine from erecting in the midst of Rome his own statue, bearing *a cross* in his right hand, with an inscription which referred his victory and the deliverance of Rome to the virtue of that salutary sign—the symbol of force and courage." That sign in his right hand was  the same which he placed on his helmet—the symbol of Christ our Saviour—not of the wood on which He suffered. As the historian proceeds, he continues to confound the differ-

ing emblems under the one common name, saying, "The cross glittered on their helmets, was engraven on their shields, was interwoven in their banners; and the consecrated emblems which adorned the person of the emperor himself, were distinguished only by their richer materials, and more exquisite workmanship." These emblems, called

here the cross, were the monogram **XP** , and not **†**, as

one look at the figures on the medals and coins will show; and, as the historian says himself. "But the principal standard which displayed the triumph of the cross, was called the *labarum*. It is described as a long pike, intersected by a transverse beam. The silken vail which hung down from the beam, was curiously wrought with the images of the reigning monarch and his children. The summit of the pike supported a crown of gold, which crown enclosed the mysterious *monogram*, at once expressive of the figure of the cross, and the initial letters of the name of Christ. Its honours are still preserved on the medals of the Flavian family. Their grateful devotion has placed *the monogram of Christ* in the midst of the ensigns of Rome."—*Gibbon*, ch. xx. Yes, "the monogram of Christ," "the sign of the Son of man," and not of the ignominious cross, they placed "in the midst of the ensigns of Rome."

No reader would suspect, from *Gibbon's* description, that the *stauros*, the monogram, and the Latin cross, are symbols wholly different in shape and in sense. No one would suppose that the historian, by the cross, intends the monogram. The error is palpable and universal: every eye detects it in a moment, yet the ear accepts the error in one word—"the cross"—for the name of the many differing symbols, of which the meaning is infinitely more unlike than the form. The symbol in the right hand of the statue erected by Constantine in honour of his victory over







Maxentius, " bore the salutary sign" of the blessed Saviour's name, and not of the wood on which He suffered, neither was it the sign of Tammuz. The sign of salvation was X, a sign to cheer the heart of the despised and persecuted Christians ; a sign which the under-shepherds put upon the lambs of the flock in holy baptism ;—X the initial of the chief shepherd's name, which is Christ, the owner of the flock ; and never of the wood on which He bore our sins. The primitive sign of the cross is X, *ki*, for Christ, dead to the world, and alive unto God. The common sign for the apostasy is the Image  for a show of death to the world while glorying in the world.

Therefore, neither the device seen in the heaven nor in his dream, by Constantine, nor that put on his banner and on the crown of his helmet, nor that used by his successors and placed on the shields of the soldiers of all his armies, had the slightest allusion to that cross which was an abomination to the eyes, the ears, and the heart of every Roman citizen. Nor did Constantine adopt the monogram for the imperial device on his arms and on his banner, in renunciation of the world, and of his own life, for the glory of God, and for the hope of a crown of immortality ; but the device of the monogram was adopted by that politic statesman and valiant warrior, to win the empire of this world, to fire his veterans with ardour in battle, and with confidence in the divine protection, while fighting for God and the emperor. In the final struggle with Licinius for the sole empire (A. D. 323), each of the rival emperors rallied his forces, and stirred their hearts by direct appeals, on one side to the Christ of God ; on the other, to the gods of old Rome, and of their fathers. The pagan worshippers supported Licinius. To Constantine and the monogram of Christ, the confessors of the faith adhered. The enthusiasm

of the rival armies was raised to the highest pitch. They joined battle, and fought for their emperors, for the empire of the world, and for the supposed honour of their gods.

In the heat of the frantic strife, says Lactantius, Constantine seeing that wherever the labarum appeared, his soldiers were filled with invincible courage, sent the banner into the hottest of the fight. The pagans, struck with the terrible shout which told the fierce combatants of its approach, renewed their strength, and fought desperately, like the Philistines when the ark of God was received into the camp of Hophni and Phineas : " they quit themselves like men." They assailed the coming banner, they smote down the standard-bearer, and the ensign fell, while the shout of triumph went up from all their ranks. Then Constantine's chosen band for the protection of the labarum rallied, came to the rescue, raised up the fallen banner again, and turned the tide of victory, which, on that field of blood, crowned Constantine sole emperor of the Roman world.

When persecution ceased, and " the Church rose to the kingdom of this world," and when the bishops sat enthroned, and dispensed justice and judgment as civil magistrates, and all power was in the hands of Christian emperors, the multitude came to believe that the promised time had come when the saints should possess the kingdom, Dan. vii. 22. The emperors called the Ecumenical Councils, sat in person or by their chamberlain in them, and executed their canons as laws of the empire. At the same time, the fabricated wood of the cross multiplied with wonder-working energy in all the world ; and the Church, departing from the faith, became changed from the love and worship of God, and the hope of His coming and kingdom, even to reverence and worship the image of the cross, and *to enjoy the kingdom of this world*, and extend it, with the aid of the dumb idols of the saints and relics of the martyrs.


With those changes came gradually the change of the original and primitive cross, X, concealed in the monogram  into  to  to  to  and to  retaining the same name through all, until the idol and the Antichrist have together long held the banner and the sceptre of Christendom.

CHAPTER IV.

THE CATACOMBS, BY MONS. PERRET.

CATACOMB and cemetery are words from the same root, meaning the same thing, a dormitory, a place to sleep in, a gallery divided into several rooms for lodgers. The very name confesses, to the glory of God, the holy doctrine of the resurrection of the body ;—a doctrine taught by the Old Testament in mystery, and brought to light in the New Testament by the resurrection of Jesus Christ from the dead ;—a doctrine preached by the apostles in Jesus' name among all nations, and confessed in every formula of the primitive faith by the words : “ I believe in the resurrection of the body,” or “ the flesh ;”—a doctrine mutilated by Popery, and neutralised by purgatory, and boldly denied by science, and philosophy so called, notwithstanding it is the everlasting gospel of God our Saviour, testified in His written word, and presented to all who walk through the galleries of the tombs of the saints and martyrs, by the very name, the catacombs or sleeping places of the dead, who shall awake at the trumpet voice of the Son of God, and shall come forth every one, both the just and the unjust (John v. 25 ; Acts xxiv. 15 ; 1 Cor. xv. 52).

The tombs in the catacombs under the city of Rome number above six millions, ranged on each side of galleries not always connected, which would, if extended in one line, reach above seven hundred miles, according to Louis Perret, who spent fourteen years in exploring them and copying their inscriptions. The French Government, at

their expense, published his work in five folio volumes, thus giving it the sanction of the best Roman Catholic authority on such a subject in Christendom. This work, with that of Cav. de Rossi, the head commissioner appointed by Pius IX. for the preservation of the monuments of Christian art in Rome, furnish ample testimony to the correctness of our views. The sepulchral inscriptions of Christians in Rome from A.D. 71 to 600, amount to about 11,000; 6000 of which are from the catacombs, the others from monuments above ground. Of those from the catacombs, 4000 are believed to ante-date the Council of Nice, A.D. 325. Of this 6000, only 1250 are dated, leaving the age of the others to be inferred on a comparison of the likeness in the form and character of the letters with those which are dated. From A.D. 71 to 300, not thirty of these inscriptions bear dates. From A.D. 325 to 410, when Alaric took Rome, every year has dated inscriptions, in all not less than 500; but that year has none. From that to the end of the fifth century, are 500 dated inscriptions; in the former half of the sixth century are about 200, and in the latter half 50. Only seven belong to the seventh century. Not until the latter years of the fourth century does the sign of the cross of wood appear. The Greek contraction for the name of Christ was exclusively in favour from the earliest date, concealed in the device of the monogram 



—Roc'h's Illustr., p. 268.

Interpretation of the symbols engraven on the above tomb: The anchor of our hope is in Christ, risen from the dead "with power, according to the spirit of holiness" (Rom. i. 4.)

Another tomb from *Rock's Hierarchy*, p. 357.



The symbols on this tomb may be interpreted as follows: The fish represents the Greek initials (*ιχθύς*, a fish) of the words, "Jesus Christ, Son of God, our Saviour." The monogram follows, and the Comforter of them that mourn looks to Christ.

"In our walks through the catacombs," says Mons. Perret, "we were struck with the absence of all representations of martyrdom. One does not meet there with an image of Jesus on the cross" (vol. iii., p. 72). If an image appear, M. Perret is careful to testify that it does not belong to that age: "For it is noticeable that in the primitive age they did not place before the eyes of the faithful any image of Jesus Christ on the cross. They were content, out of regard to feeble souls, to paint the cross at first naked, but oftener concealed in the monogram; next, adorned with flowers, precious stones, and crowns; afterwards, it was associated with a lamb lying beneath it. It was in the sixth century they began to delineate the bust of the Saviour, as one may see it in the Vatican cross; and even the whole body, with the hands and feet pierced with nails" (vol. iii., 91. See also *Schaff's Hist.*, vol. iii., 561). In the eighth century they enjoined the worship of this among other images, and the evil grew till A.D. 1276; Innocent V. instituted festivals sacred to the memory of the lance which pierced our Saviour's side, and to the nails

that fastened Him to the tree, and to the crown of thorns which covered His head (*Mosh.*, c. xiii., p. 2, ch. iv.) And now, in this nineteenth century, they label a most conspicuous spear on the wall of St Peter's in Rome, in large letters, "The lance of Longinus," which pierced the Redeemer's side. And again, "Part of the cross which the Empress Helena brought to this city" (*Burton's Letters*, p. 127). It is curious that, according to the label, the lance was a present from the Mohammedan to the Pope.

It is easy to be disgusted with this madness, and then for some with eyes open to walk straight into it. We have received our Scriptures, ministry, and holy ordinances, down through these very corruptions. It was our Church in which this growth of evil occurred. The grace of God alone makes us to differ from the lawful heirs of these abominations, with the cup of which the Roman Church is intoxicated. While praising God for our rescue, let us not reproach our brethren in bondage to Pharaoh, but pray for them, that they may be delivered from idolatry and slavery to the father of all liars. Yet we should mark how rapidly the process, unfolded in the history of the ancient Church, is now repeating itself in Protestant America. First, the cross comes in the monogram, or enclosed in a circle, or inserted in the initials IHS, or in some other mystery, foliated and disguised from ordinary eyes. Next, all fashioned in gilt, in gems, marble, or wax wreathed with laurel. Then, comes "the glory cross," with flowers, sacred music, and pompous procession, through the congregation to the holy table. It only remains for the image to be furnished with a human figure, which, in the present course of things, is sure to come, as the sparks to fly upwards; after which, it will be kissed and worshipped.

The *tau* sign of the cross began to appear among the symbols of the Roman Church in the pontificate of Dama-

sus, whose bloody strife with Ursinus for the episcopate makes his reign famous, A.D. 367 to 385. It was nearly three centuries later before the public heart became so hardened as to allow an image of our Saviour suspended on the cross. The Council of Trullo, A.D. 692, in canon 82, first decreed, "That Christ, represented at the cross by a lamb, should, *for the future*, be imaged under His human form" (*Rock's Hierurg.*, 356).

The image of the cross of death, and of Tammuz, now leads the column of symbolism and of idolatry, in the name of Christ, just as it did 1500 years ago. In its origin, the image was never a sign of Christ nor of His cross, but was a heathen image of sensual worship. Now, "the cross" has become transferred from the sign of God to the sign of Tammuz,—from Christ to Antichrist,—from self-denial to sensuality,—from the renunciation to the acquisition of the world,—from "Thy-kingdom come in earth," to "Thy kingdom be extended on earth." In both cases, the original names remain—the cross, and the Christ, and the kingdom—but their spirit is utterly changed. The X (*hi*) has become T (*tau*) for the sign; and the churches that were "looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ," have a long time been looking toward the Vicar who assumes to reign over the kingdom of this world infallible *in Christ's stead*. Churches they were and churches they are, but, like the cross X changed into T, thoroughly changed in form of worship and character of life; so this kingdom of the Pope to that which is to come, is as the mock sun to the bright orb of day. It has true light, but is shapeless in form and murky. While the cross was the initial letter of Christ, the coming of the Lord in His glory was the hope of the persecuted Christians; but, afterward, the sign and the hope gradually turned from Christ and self-sacrifice to self-enjoyment in the empire of this world.


CHANGE OF THE SIGN.

Three things visibly conspired to work this change of the sign of Christ:—

I. The forged testimony of Barnabas and of Nicodemus.

II. The natural disposition of the Pagans in adopting their Emperor's new religion, to keep the old symbols, forms, and festivals, under new names. The ignorant, who were accustomed to worship Ashtoreth, or Astarté, by the symbol of Tammuz, learned readily by the same sign to worship after their manner the crucified Christ.

III. Three trumpet-tongued wonders of the middle of the fourth century: *First*, Helena's finding the wood of our Saviour's cross. *Second*, The multiplication of that wood in all lands. *Third*, The vision of the monogram, called the cross, said to have been seen in heaven at mid-day above the brightness of the sun, by Constantine and his whole army! The nations of the Empire believed these things all the more, seeing the monogram supplant the eagles on the imperial banner. Neither then nor now do they discern changes of the substance, if they keep the name. Rome, under the empire, retained her republican name and obeyed her emperors. So Christendom disregarded the obvious fact that the monogram which Constantine adopted for his banner and the wooden thing revered, loved, and even worshipped in the name of the cross, *bear no sort of resemblance one to the other*. Still, all have been content to regard them as the same in form and name—the *pagan cross*. With this sign, the nations were familiar, and they believed the wonders told of its invention, its royal vision, its holy multiplication, and its miraculous powers. Thus, the pagan sign of the cross possessed their imagination, and the sign of the monogram almost disappeared.

All the authors of the fourth and fifth centuries agree with Baronius and Gibbon that Constantine adopted the monogram for his banner; and the imperial medals, coins, and labarum show the indisputable form of the monogram, which can neither be hid nor counterfeited; while De Rossi, Perret, and the present Pope Pius IX. and the French Government, produce from the monuments and catacombs of Rome abundant proof that, whatever the name may be, the true sign in the primitive Church was X for Christ, and not  for the evil tree. The common sign, therefore, and image of the cross is neither primitive nor honourable, nor can it be acceptable to God in His house. It is a pretender to the name and place of the true monogram of Christ, concealed in the primitive ages under the form common in the catacombs and the ancient Christian monuments, and adopted by the Emperor Constantine to adorn his banner and his arms, with the purpose of binding the brave and increasing body of Christians to the furtherance and support of his ambitious designs.

IS THIS GLORYING IN THE IMAGE OF THE WOOD PLEASING
TO GOD ?

Could our blessed Lord himself be pleased with the evil tree? *Could* He make an idol of the wood on which He was nailed, then lifted up, and left to drink the vinegar and the gall in death? *Can* it be pleasing in His sight for His citizens to make an ornament of the image of that wood on which He was lifted up, amid the scoffs and jeers of the chief priests and rulers of His chosen people? *Can* it be pleasing to the blessed Jesus to behold His disciples glorying in the image of that instrument of capital punishment on which He patiently and innocently suffered, despising the shame? It was a shame, else how did the innocent

Sufferer despise the shame? It was an infamous, a burning shame. Why should a rational man make an image of the instrument of it? Reverence and love the image! Lift it up and make an ornament of it! Bow down before it, and kiss the thing with his lips! It is monstrous. Were the crown of thorns taken from the Saviour's wounded head, or the rod with which they smote the Judge of Israel on the cheek, or the nails which fastened His hands and His feet to the tree, really brought to our view, they would, with the spear which pierced His side, be objects of abhorrence to every loving heart. We hear of "Israel's judicial blindness." What else is this which leads Christendom to boast of the instrument on which "Christ was once offered to bear the sins of many?" (Heb. ix. 28). That it is most unnatural will plainly appear when we bring the case home to our own heart. Suppose we take up reverently in honour, and glory in, and even kiss a weapon which, in cruel hands, had, without the slightest provocation, slain our best friend and benefactor—our elder brother—and brought him to an untimely, shameful, and agonising death! No mortal in his senses is capable of such perverseness, while yet many, deluded by the image of the **+** are daily guilty of it. Neither can it be conceived that such honour to the evil instrument would be agreeable to our departed brother, could his immortal spirit look on it. Would he not rather, in a burst of indignation, exclaim, in the language of Christ, "Woe unto you, scribes and Pharisees, hypocrites, because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, "If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets" (Matt. xxiii. 29).

THE BEARER OF THIS CROSS DOES NOT PRAY IT MAY
PASS FROM HIM.

What must be the feelings of a Brother in view of such known honors paid to the instrument of his cruel death? It does not improve the matter to pay this homage to an Image of the weapon—to lift up the Image †, to gild, and wear it for a charm of the person, for an ornament of the house, and of the house of God. It does not lessen the offence to make this idol minister to the pomp of public worship, to the pride of life, the vanity of fashion, or sale of an article stamped with the image. No; this pagan image is a false cross, from which the holy apostles would shrink in horror, however the multitude of their successors honour it. This is a make-believe cross of pearl, gold, and precious stones, which the wearer cannot pray that it may be taken away from him, and which the multitude naturally covet, should it please God to give it them! How impious and blind to call this image *the cross* of Him who said, “Abba, Father, all things are possible unto thee. Take away this cup from me. Nevertheless, not what I will, but what thou wilt” (Mark xiv. 36). All the images of the heathen are an abomination in His sight. How much more those of Christendom, and, most of all, “the glory cross,” borne in solemn procession, adorned and set up in the house of the living God, to honour the most cruel death of His beloved Son at the hand of envious murderers! How much better such manners are in this age than those of the thirteenth century, when the visible head of the churches ordained festivals sacred to the memory of the various instruments of torture which afflicted our Lord unto death, the reader will judge.

"YE HAVE HEARD THAT THE ANTICHRIST SHALL COME."

That there should arise out of the fourth or Latin empire of the prophet Daniel a little horn of singular power, to make war upon the saints, and to prevail against them till the time came that the saints possessed the kingdom (Dan. vii. 21), and that a lamb-like creature, having a dragon voice, should arise, which doeth great wonders, and deceiveth them that dwell on the earth (Rev. xiii. 16), is holy prophecy. Eminent divines, for above sixteen centuries, have regarded the Antichrist of 1 John ii. 18, and the man of sin, 2 Thess. ii. 3, as identical with the little horn and with the lamb-like beast. For that there should be an apostasy, followed by the manifestation of "that son of perdition who opposeth and exalteth himself above all that is called God, or is *σεβασμα* (any visible object of reverence), so that he as God sitteth in the temple, or church, of God, showing himself that he is God," is holy scripture, is apostolic prophecy, illustrated and confirmed by all ecclesiastical history, and by the daily news. I can no more close my eyes to this strong delusion, and to the manifestation of this wonderful power, than the infallible Church and Pope himself can close their eyes to the coming of a personal Antichrist, who shall destroy the Church, and shall be himself and the whole world together destroyed, at the coming of our Lord to the great judgment, which is the belief and doctrine of the Roman Church from the beginning to this day.

Antichrist, foretold by the prophets, and *expected* in all the Churches, when set before our eyes, should not appear strange; nor should the beholder be filled with conceit while calling attention to this great apostasy; for we are every one in it, and in some measure of it, in our day and generation. Placed under the same temptations, no people

could of themselves have better escaped from the snares of the world, the flesh, and the devil, in which great Rome lies taken. Her Church, till the reign of Constantine, was most tried and purified by the persecutions, and after that most corrupted, not at once, by the triumphs of the Gospel. Her pagan senate, distinguished for lordly manners, great authority and untold wealth, held for two generations, after Rome was taken by Constantine, to the old religion, in contempt of the new religion, which confessed a crucified Jew for its author, and had neither images, incense, nor altars in its ceremonial. Thus the faith of the Church was wounded in the Roman capital, and throughout the empire, by a profane mixture of pagan manners and customs, received from the ancient mythology, and sustained by the pride and grandeur of the Latin aristocracy. Succeeding generations naturally follow in the steps of their fathers, whether Pagan or Christian—whether in the teaching of the apostles, or of the ancient mythology. We do not palliate the corruptions of the apostasy; but beholding them with an afflicted heart, we would be warning all and judging none: “For who maketh thee to differ? And what hast thou that thou didst not receive?” (1 Cor. iv. 7.)

That infant mystery of iniquity, which already worked in the apostle’s day, slowly grew, from the fourth to the ninth century, to be a bold, proud, and lawless mother, decked in royal purple and gold, “and upon her forehead her name written,” in plain terms and familiar characters (Rev. xvii. 5). Yet many bright eyes cannot see it, or, seeing, cannot read the character right. Beginning in the days of Paul and John, “that Wicked” has grown, so that, although not many can see him, his “great voice” is heard, from the palace to the hamlet, throughout Christendom. Is not the Scripture warning lost on such? For,

"Now I have told you before it come to pass, that when it is come to pass ye might believe" (John xiv. 29).

There is, or is yet to be, in this dispensation on the earth, an extraordinary creature rising out of the head of the fourth beast, according to the Scripture (Dan. vii. 7 and 20) having "two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him; and causeth the earth, and them which dwell therein, to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven in the sight of men; and deceiveth them that dwell on the earth, by the means of those miracles which he had power to do, in the sight of the first beast, saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by the sword and did live. . . And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast, for it is the number of a man, and his number is 666" (Rev. xiii. 11).

Let me neither attempt to prognosticate future events, nor to turn away my attention from what the prophets have spoken, compared with the history of the nations passing before our eyes. The Latin king, which is the ten-horned creature of Daniel, was wounded in the heart of its unity (A.D. 476), and yet lived in its laws and language, in its religion and many members, among the barbarians which dismembered it. In the seventh century, the Bishop of Rome practised and prospered. In the eighth, he disowned his allegiance to the emperor, excommunicated him, and took the government of Rome into his own hands. He re-

vived the wounded empire of the West (A.D. 800), and crowned Charlemagne its emperor, whose title has descended through Germany and Austria from that date to 1871. For although, in 1810, abandoned by Austria, it is revived in Germany now. Thus the bishop made an *image* to the first beast, which had the wound by the sword and did live: and for 1000 years he inspired it with energy to execute his will, He gave it a sign, or a mark which all citizens must receive, own, and defend, if they would have the protection of the royal emblem, and of its maker. Irenæus (A.D. 180 to 200), counted the number of the beast, and found it *Lateinos*—for the kingdom, 666. The official language of the chief Pontiff, the maker and inspirer of the imperial image is Latin, and the reader for himself can count the name and number of a man in Greek numerals:—

$$\begin{array}{l}
 \text{A. a. \tau. e. \iota. \nu. \alpha. s.} \\
 30+1+300+5+10+50+70+200
 \end{array}
 \left. \begin{array}{l}
 \text{"Which is the number of the beast,} \\
 \text{for it is the number of a man} \\
 \text{(Lateinos), and his number is 666."}
 \end{array} \right\}$$

If the beast which "had two horns as a lamb, and he spake as a dragon" be the Latin, then the image he made "to the beast which had the wound by the sword and did live"—whose "deadly wound was healed,"—is the imperial throne set up anew by the Papacy in the person of Charlemagne and his successors (A.D. 800), and the name of the creature in Greek is *Lateinos*: which counts this number of his name, 666.

Again, whosoever that wonderful creature may be, his real mark put "in their right hand, or in their foreheads," who serve him must be conspicuous to all eyes. And that no man might buy or sell, hold office or honour or dignity in the Latin realm, save he that had the † or the name of the beast, or the number of his name, on the front of his business or calling, in acknowledgment of the spiritual and of the temporal power of the Pope, and the

authority of the emperor and kings anointed and acknowledged by the Pope, is read in the history of Europe from the beginning of the 9th to the close of this 19th century ; only that now the kings turn to hate, and rend, and strip naked, and make desolate, and eat the flesh of the creature, to whom they, with one mind in centuries past, gave their power and strength : " For God hath put in their hearts to fulfil His will, and to agree and give their kingdom unto the beast, until the words of God shall be fulfilled. And the woman (the creature) which thou sawest, is that great city which reigneth over the kings of the earth" (Rev. xvii. 16-18). These things are foretold, not to make us prophets ; " But now have I told you before it come to pass, that when it is come to pass ye might believe" (John xiv. 29).

Irenæus, Cyprian, Athanasius, Leo, and Gregory the Great, with all of name and note till the 7th century, were constantly apprehending the Antichrist to arise inside of the empire, and to govern it, and ruin all things, himself to perish with the world at the Lord's coming to judgment. Now a One Man dynasty has lorded it over Christendom for 1000 years ; yet many of name and note among us neither can *see* him, nor do they apprehend him coming or having come ; nor are they looking and waiting for the coming of our Lord Jesus Christ. The prophecies appear to be remarkably fulfilled so far as regards the beast and " little horn" of Daniel, and in this two-horned lamb which spake like a dragon, and deceived them that dwelt on the earth. But where is the mark of the creature, the singular mark in the right hand, or in the forehead of his people, conspicuous to every beholder ? That mark without which no man might buy or sell, or be received into company, or counted honourable ? That wonderful mark by which they are known of all, and are distinguished, who buy and sell in the markets of this world, and by which they are also followed into eternity, " who

worship the beast and his image, and whosoever receiveth *the mark of his name* (Rev. xiv. 11). Mean what it may, this mark is important to the inhabitants of the earth. For, while the angel "having the everlasting gospel to preach unto them that dwell on the earth," is flying through the midst of heaven, a second angel follows, saying: "Babylon is fallen, is fallen, that great city." "And the third angel followed them, saying, with a loud voice: If any man worship the beast and his image, and *receive his mark* in his forehead, or in his hand, the same shall drink of the wine of the wrath of God" (Rev. xiv. 9). And the first vial of His wrath poured upon the earth, falls "upon the men which had *the mark* of the beast, and upon them which worshipped his image" (Rev. xvi. 2). These are our fellow-mortals, of whatever name or nation they may be, and these warnings are given for man's admonition, that we may escape when the beast shall be "taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had *the mark of the beast*, and them that worshipped his image (Rev. xix. 20). Also, that we may have our portion with such as "had not worshipped the beast, neither his image, neither had received *his mark upon their foreheads*," for "on such the second death hath no power" (Rev. xx. 4-6).

By that power, enthroned on the "seven mountains on which the woman sitteth; and the woman which thou sawest is that great city which reigneth over the kings of the earth" (Rev. xvii. 9-18). By that power whose well-known sign, and universally recognised banner, is the image **+** of the *wood* of the cross. By that monarchy having "eyes like the eyes of man, and a mouth speaking great things"—whose dragon voice has for a thousand years shaken the nations of this world. By "that wicked" which "made war with the saints and prevailed against them

until the Ancient of Days came," to "consume him with the spirit of His mouth, and destroy him with the brightness of His coming." By that hierarch which deceiveth them that dwell on the earth, so that he maketh fire come down from heaven to smite his opponents in the sight of men. By that monarch which "as God sitteth in the church of God, showing himself that he is in place of God:" "whose coming is after the working of Satan, with all power, and signs, and lying wonders. By that "Pope the king" which assumes not only the character, but the very name of "the Antichrist," *i.e.*, the vicar and viceregent of Christ—the sole monarch over the nations of this world in Christ's stead. By this king which "shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws, and they shall be given into His hand:" both cities and kingdoms have been often laid under interdict, and forbid, under penalty of hell, and put in mortal fear, to eat or drink, only as fasting! Forbid to buy or sell, to marry or to give in marriage, or even to worship God publicly, or to bury their dead! England, France, and Germany have at times, Italy is now, and England has for years, been by this presumptuous ruler subjected to a deprivation, in his high conceit, of all the public consolations of the gospel, and of the lawful rule of their sovereigns. A mark is indispensable to this mysterious creature and tyrannic king, notorious to every reader of European history. But what is the mark? Is it a real mark, or imaginary? If real, in the right hand or in the forehead, it cannot be hid, it must be visible to all who have eyes to see. We invent nothing; neither the apostasy, nor the man of sin, nor the harlot city of his abode, nor the Antichrist, nor the mark, nor the number of his name, nor the manner of his end. These are all noted in the Scripture of truth; and, except the

last, they are all exhibited before the world, in the well-known triple-crowned bishop and master-spirit of the Latin empire, revived "in that great city which reigneth over the kings of the earth."

"When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet, standing in the holy place, whoso *readeth*, let him understand!" (Matt. xxiv. 15). Speaking the truth in love, neither to revile Antichrist, nor his mark, concerning which abomination Daniel the prophet speaks, and our blessed Lord cautions us, I am unable to see why the readers of the gospel, to the end of time, should be particularly cautioned respecting the eagles of the legions of Titus, which are usually taken for the abomination of desolation here referred to by our Lord. What is in *them* for *us* to understand I cannot conceive, neither to them is any reference found in Daniel. But the prophet does say, that "for the overspreading of abominations he shall make it desolate" (Dan. ix. 27), which is translated in the margin of our Bible, "And upon the battlements shall be the idols of the desolator." These "battlements" may indicate the Churches of the nations, established for the defence of the faith, for the maintenance of the truth, and for the furtherance of the gospel; while "the idols of the desolator" may be the images set up in the Churches of the desolator;—set up both in Jerusalem of the Jews, and in the Churches of the Gentiles.

This interpretation carries the Lord's admonition to the heart of his hearers, with respect to the Roman standards or eagles which were set up round about Jerusalem, in its siege and ruin by the legions of Titus; and at the same time directly to the heart of the Gentiles in their times, saying, "Whoso readeth, let him understand." And thus also this individual and personal application of the text accords with the spirit and sense of the whole chapter, in

which our Lord foreshadows, with the overthrow and ruin of Jerusalem, the end of this world, this sinful generation, and these heavens. But whether this interpretation be accepted or despised, it is certain that Daniel the prophet, in another place, does speak of one "which waxed exceeding great; it waxed great even to the host of heaven—yea, he magnified himself even to the prince of the host; and by him was the daily sacrifice taken away, and it cast down the truth to the ground, and it practised and prospered" (Dan. viii. 9-13). Of this abomination, which now "showeth himself, that he is and has been infallible," our Lord would have men beware. The mark of this mysterious monarch on the banner of the Latin empire, in place of the Roman eagles, is now the image of the pagan **+** which of old led, and is now leading, into the sanctuary, especially in America, the fashionable symbols, the lying wonders, and false pretences of the mother of abominations, together with a growing army of images and pictures, carnal indulgences, sacrificial masses, and noisy thunders, which consign whole nations, not to purgatory, where his own are purified in flaming fire, except they purchase redemption with gold, but consigning both kings and princes and peoples who reject his infallibility to endless burnings, as if he were actually God in the flesh, sitting on the throne and dispensing judgment and justice in eternal portions over all the earth!

Christendom has long been imposed upon by this "abomination of desolation," whose mark, like every other idol, thrusts itself between the heart of the worshipper and the Lord, making itself the recipient of those affections which are due to the invisible and only wise God. It turns from the fellowship of Christ's sufferings to contemplate, in the pride of this world, the fashion of a brilliant or imposing ornament. It separates the showy wearer from the suffering Saviour. It arrests the mind in contemplating the

shame and sorrows of Christ crucified for us, and turns it to a senseless image, to a dumb idol, to a lying vanity. That Protestants do not bow down, and burn incense, and put their lips to the image, is no excuse for reverencing and loving the thing, as some confess they do. Few in the fourth century worshipped the idol; in the ninth all did. American Protestants are now farther advanced in this idolatry than Christendom was fifteen centuries ago; and many are pressing forward, under its fashionable lead, to embrace the Mother Mystery, and to drink of the cup of her abominations, both on this and on the other side of the sea. May God, of His grace, avert the omen, and sanctify the cross of Christ's sufferings to the heart of back-sliding Israel among all nations, that men may cease from the hope of a rest for the Church, or for Jacob in any country or kingdom of this world, and that we may give diligence in our mortal pilgrimage to embrace the promise of a city which hath foundations; to seek a better country—*i.e.*, an heavenly,—and to receive a kingdom which cannot be moved or shaken, and an inheritance with Abraham, and Isaac, and Jacob, “in the everlasting kingdom of our Lord and Saviour Jesus Christ. To Him be glory, both now and for ever. Amen.”

This history of the image of the cross will stand the closest scrutiny; but nothing will change the manners of the world or of the Churches. That which the late Bishop of Vermont foresaw is rapidly coming to pass, viz.: “This ritualism will grow into favour by degrees, until it becomes the prevailing system. The young, the ardent, and the impressible will follow it *more and more*. The lovers of beauty and glory will favour it, because it appeals with effect to the natural tastes and feelings,” &c. (*Hopkin's Law of Ritualism*). Idolatry “grew into favour by degrees.” Symbols were at first kept privately in closets. Such were

Rachel's images, which Laban sought in vain throughout Jacob's tents. They crept from private houses “by degrees” —first, by paintings—into the churches, where they became *fixed* by embossing and carving; while yet they were not worshipped. Once secure of a standing in the holy places, they never give back, but they gain “favour by degrees” among the curious, “the young, and the impressible; the lovers of this world's beauty and glory;” and from their high places they hold forth the doctrine of *looking toward the likenesses and reverencing the images*. To such preaching man's “natural tastes and feelings” incline him to listen, as all experience of the “ages and nations doth too much prove” (*Homily 14*).

WHO WITHOUT SIN AMONG YOU SHALL FIRST CAST A STONE?

The image of the cross was foremost of the family of idols in the churches. And seeing that “the chief priests and the scribes and the elders of the people assembled together unto the palace of the high priest, who was Caiaphas, and consulted that they might take Jesus by subtily and kill him,” it need not amaze us that the same classes in Christendom also agree together to glorify the image of that cross on which those of old mocked Him. We are of the sinful race which “denied the Holy One and the Just, and desired a murderer to be granted unto you, and killed the Prince of Life.” “Brethren, I wot that through ignorance ye did it, as did also your rulers.” We are all guilty of His blood, “who His own self bare our sins in His own body on the tree; by whose stripes ye were healed.” “Let us not therefore judge one another (neither Jews nor Gentiles), but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way.”

The unconquerable aversion to the use of images in the primitive Church died away after the persecutions ceased, till

at length they were tolerated. The impartial Gibbon, b. v., says: "At first the venerable pictures were discreetly allowed to instruct the ignorant, to awaken the cold, and to gratify the prejudices of the heathen proselytes. By a *slow but inevitable progression*, the honours of the original were transferred to the copy"—the idol received the reverence due to the saint. Many, ambitious to gain the heathen, conciliated them by allowing their idols and honours under the names of martyrs and saints. To such a height did this evil grow that the emperors Valens, A. D. 364, and Theodosius, A. D. 380, each in his time, issued edicts against it. But neither preaching, nor decrees of councils, nor laws of princes, nor any other means, have been able to resist the evil, where the likenesses and images are set on high in the churches.

The Reformers, obedient to the scripture saying, "Children, keep yourselves from idols," abandoned the whole body of them to destruction in all the cathedrals, churches, and chapels of Great Britain, which were full of paintings, sculpture, needlework, and imagery, that had corrupted former generations. They said "that images which cannot be without lies ought not to be made, or to be put to any use of religion, or to be placed in any churches." They saw that the setting up of these in places of worship gives great occasion to the worshipping of them. They were convinced that these "teach no good lesson, either of God or of holiness;" but as Augustine says, "They be of more force to crooken an unhappy soul than to instruct it in truth." "Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will be a father unto you, and ye shall be my sons and daughters, saith the Lrrd Almighty" (2 Cor. vi. 14-18).

APPENDIX.

NOTICES OF THE "HISTORY" BY THE PRESS.

The English publishers distributed a dozen copies of the History among English editors, from whom only two notices have come to hand, while the American publishers have distributed above sixty copies, of which some thirty notices have been received. Others have failed to come to hand. The "Standard of the Cross," the "Banner of the Church," and "The Churchman," discredit the work, not taking exception to a single fact stated in the History, while they are sensitive to the truth told to the shame of the pagan image. All others, so far as received, give credit; a few with qualified, and much the larger number with unqualified praise, of which a few examples follow:

1. "We wish a large circulation for Mr. Ward's very able and interesting book, both in his own country and ours."—*Record, London, June 9, 1871.*

2. "This book is equally timely and instructive. The crucial part of the author's argument is, that the Roman Catholic cross is a modification of the mystic Tau of the Chaldeans and Egyptians, and that this form never was used in the Church till the time of Damasus, toward the end of the fourth century. The cross used from the primitive ages was not the Roman Catholic cross, but the CH, the initial letters of Christ, in the first place simply, then in the form of a monogram. All this Mr. Ward proves by abundant quotations and engravings."—*London Christian Advocate and Review, Monthly, August, 1871.*

3. "Mr. Ward's 'History of the Cross' is a curious and learned essay to prove that not the cross itself, but the monogram of Christ, the X, the Greek initial of Christ, was adopted as a sign or symbol of ΧΡΗΣΤ (not of the tree) by the early Church, in the same manner as to this day Xmas is often used, in manuscript, for Christmas, and Xian for Christian. He shows

that the real figure of the Cross, the *Stauros*, was a profane symbol in heathen mysteries, honored from Babylon to Jerusalem, from the Ganges to the Nile, and that it crept into the worship of the Church after the apostolic period by a perversion and change of the monogram of Christ. It was this monogram, not the cross, which was on the banner of Constantine. The book is exceedingly interesting by its historical research."—*The Methodist, New York, July 8, 1871.*

4. "We are inclined to think the author has made out several of his points. That the monogram, the initials of *Christos*, was the sign the primitive Christians loved to use. That they distinguished clearly between the doctrine of the cross and a mere symbol; and that the adoption of the Latin cross as a symbol of Christianity has been the source of many and very great corruptions."—*Episcopal Register, Philadelphia, July 22, 1871.*

5. "This is a short, sharp, and decisive attack on the idolatrous use made of the image of the cross. The subject is treated with the vigor of one who knows what he is writing about."—*Presbyterian Banner, Pittsburg, Pa.*

6. "The book is written with candor and ability, defends the simplicity of the faith, exposes a long-existing and widespread evil, and is well calculated to interest the learned, and benefit many."—*Advent Herald, Boston, November, 1871.*

7. "Here is a book worthy of the attention of every class of readers. It is full of instruction on an interesting theme, and a most powerful appeal against the incipient stages of idolatry in the Church. We trust it will have a wide circulation."—*Western Christian Advocate, Cincinnati, O., December 20, 1871.*

8. "We have been agreeably disappointed in this book. It is a storehouse of information on the history of cross worship."—*Evangelist, Oskaloosa, Iowa.*

9. "The author shows that the symbol of Christ used by his earliest followers was simply the first two letters of his Greek name, *ki* and *rho*. This was the symbol used by Constantine, and the Greek *ki*, written X, was the *cruz* used by the early Christians, as a symbol of Christ himself, and not of the cross on which he suffered."—*American Literary Gazette, Philadelphia, October, 1871.*

10. "The scope of the volume is sufficiently set forth in its title. Mr. W. has gathered much interesting and really valuable information concerning a matter of no little moment. It does one good to see how he abhors the idolatry of the cross and pleads for devotion to the Captain of Salvation, 'who en-

dured the cross, despising the shame.'—*Presbyterian, St. Louis, Mo.*

11. "HISTORY OF THE CROSS.—A capital book for these times. The tendency to ritualism is so manifest that everything that contributes to the breaking of the spell should be heartily welcomed. The doctrines of this work are sound, and will furnish its readers with more correct ideas of the literal cross than are generally entertained. Let it be generally read."—*Church Advocate, Lancaster, Pa., Jan. 17, 1872.*

In this connection may be named also the *Episcopalian* and the *Presbyterian*, and *Lutheran Observer*, of this city; the *Christian Observer*, of Richmond, Va., and Louisville, Ky., and the *Old School Presbyterian*, of St. Louis, Mo.

"THE HISTORY OF THE CROSS."

"Its author, in common with many others, has been alarmed by the rising tide of ritualism which seems to him to threaten to overwhelm the Gospel. He regards the image of the cross, now, as of old, in the forefront of the assault upon the simplicity of the faith of God in Christ. With such convictions he traces its pagan origin, and its adoption by Christians in a scholarly way, and illustrates his meaning with numerous cuts. We, nevertheless, presume that the cross will remain a Christian symbol to most minds."—*Congregationalist, Boston, Jan. 11, 1871.*

What shall we do? Having truth, fear to communicate it?
Set up an image to offend God, and break His law!

The World.—"We do not bow down to it."

The History.—"Your children may, and many do now."

World.—"Where is the harm?"

History.—"Ask Him who says, 'Thou shalt not.'"

World.—"Can you convert the world, and change the fashion?"

History.—"Never; but one can for truth's sake be dead to the world."

World.—"Take your own way, I will take mine. The image is a symbol of Christianity, and I will lift it up."

History.—"So the world lifted Christ up, and glories in the symbol of the act, as if saved by the *wood*, and not by the *blood* of His cross."

ADVERSE CRITICISMS.

To show the temper of the times with respect to the image of the †, and the strength of the hold this image has already taken on many intelligent minds and loving hearts in this generation, we copy at length three criticisms of our History, the only ones yet received depreciating the work; and we improve the opportunity to correct the evil eye thus turned upon the effort to disabuse the public of a gross imposition practiced upon our churches, foisted into the sanctuary of the great congregation, and in many bosoms warmed into life with power to sting for their love, and to poison for their pains.

The first is as follows, from

[The "Standard of the Cross," Oberlin, O., Dec. 23, 1871.]

"HISTORY OF THE CROSS.

"This is an attempt to show that the image of the cross had a heathen-origin, and that its use by Christian churches or individuals tends to idolatry. The author doesn't think the cross on which our Saviour was "impaled" was a real cross at all, but an upright, sharpened stake, "such as farmers drive into the ground to make their fences or palisades." Robinson, however, in his Lexicon of the Greek Testament, while giving the same statement as to the original meaning of the word *stauros*, gives as the secondary meaning our ordinary conception of a cross, and thus demolishes much that Mr. Ward has to say. We quite agree with the author as to the *wickedness* (we use no milder word) of wearing crosses as ornaments by worldly people, who care nothing for the idea which the form represents. But as a Christian symbol, moderately used, either in churches or by individuals who "simply cling" to the *doctrine* of the cross, it seems to us altogether appropriate. Few men can take up one subordinate theme like this, intending to make a book out of it, without carrying their views to such an extreme as to neutralize all the good they might do by more moderate protests against what they consider to be wrong."

Robinson, as all have formerly done, accepted the traditional form of the wood of the cross, and gives it "as the secondary meaning." But that does not demolish "the original meaning," nor "much that Mr. W. has to say." "We quite agree with the author as to the *wickedness*," etc. This makes the sin of introducing images into the sanctuary among our holy things to depend on the persons that do it; if worldly, it is

“wickedness,” and if churchly, it cannot be right. For though Baal’s image was placed by the kings and chief priests in the temple, and on the high places, and in all the streets of Jerusalem, so far from being acceptable to God, it was more offensive than among the heathen, because His chosen people, their kings and priests, sinned against light, and knowledge, and the holy covenant given them. “Churches or individuals who *simply cling to the doctrine of the cross,*” as exhibited by the image, may well fear, lest they be found clinging to the wooden image, which is vanity, instead of the true cross, whereby “they that are Christ’s have crucified the flesh with the affections and lusts,” *Gal. v, 24*; “being in the fellowship of His sufferings made conformable unto His death,” *Phil. iii, 10*.

The language of the “Standard of the Cross,” in honored and loved Ohio, shows that it is now high time for the clergy carefully to inquire whether they can safely allow ornaments in their churches which it is wickedness for worldlings to wear in ostentation? Whether a revered image is, in the sanctuary of the church, less offensive than in the house of a worldling? Whether “clinging to a doctrine” justifies setting up an image to it in our holy places? For, if the holy end justifies the forbidden means, not only the second commandment, but the whole Decalogue may be openly desecrated.

I hope my brother of the “Standard” will not neutralize the good he can do by any mistaken views of the harmlessness of loving and reverencing an image in the sanctuary which now leads our churches, and has once led Christendom into the adoration of images.

[The “Hartford Churchman,” Dec. 23 and 30, 1871, speaks as follows:]

“HISTORY OF THE CROSS.”

“So far as this book shows the results of antiquarian investigation it is not uninteresting. The author recognizes three typical forms of the ‘cross:’ the first, the upright pale or stake, denoted by the literal meaning of the Greek *σταυρος* and *ξύλον*; the second, the T or *tau* cross, with its modification known as the Latin cross; and the third, the X or *chi* cross. As to the T cross, it is shown to have been a frequent symbol in the pagan worship of the Egyptians, the Babylonians, the Mexicans, and other nations. The X cross is considered as the proper emblem of Christ, forming, as it does, the initial of

the word *Χριστός*, and often united with the next letter in the monogram of XP. This monogram was the "cross" which Constantine elevated above the banner of the empire on the *labarum*; this is that which is found on all the oldest inscriptions in the Catacombs; and this was the form which was formerly held to symbolize the glorified Saviour.

"Mingled with this information, however, we find some things from which we must dissent, and some things which we do not understand. At times, the author seems to assert that the cross on which Christ suffered was the upright stake; and at another he affirms that the use of the Latin cross on our churches, and in places of honor, is not only an introduction of pagan worship, but also a thing displeasing to Christ, because we are thereby 'glorying in the image of that instrument of capital punishment on which He suffered,' instead of treating it as an 'object of abhorrence to every loving heart.' Carrying out this last idea, he finds no words too strong in which to denounce all who use the upright cross. All who set it up are, in his sight, idolaters; they are consenting to the death of the Son of God upon the 'barbarous instrument;' they are on the road which systematically results in avowed infidelity; they are builders of stubble and makers of lies; they have the mark of the beast. (The "Churchman" is mistaken. No denunciation of persons, Catholic or Protestant, is found in the "History.") On the other hand, the X cross, or the XP, appears to be liable to none of these weighty objections; 'the custom of marking the baptized on the forehead with 'the sign of Christ'—X—'is primitive;' it is "the sign of God, not of the accursed tree;" as long as it was in use the churches were pure. "The sign of the cross for Christ," says he, 'is X, asleep to this world, awake to God; the common sign for the apostasy is +, awake to the visible world, and (we suppose he means asleep to) the life eternal.'

"We have not the time to comment on these opinions, reiterated and scattered up and down in this ill-digested work. We must content ourselves with calling attention to the lack of scholarship evident in representing *ξύλον* by *zulon*, for the sake of easier pronunciation, in asserting that the author of the Epistle of Barnabas was an impostor, because he referred to the Greek of the Old Testament, instead of to the original Hebrew, and in representing the name of the Greek letter X by *ki*!"

That the introduction of pagan worship into the Church of the fourth century was led by the wood and by the image of the cross, is susceptible of any amount of proof which this generation may require. And it requires no proof that glorying over the image of the instrument of our Lord's cruel death

is unnatural, as it would be to reverence and love the weapon, or the image of a weapon, that had cruelly slain our own dear brother. The "Churchman" does not say that we ought to reverence, love and exalt the image; his bold assertions without proof, contrary to the letter and to the spirit of the "History," and to charity, show that, as the "Churchman" confesses, in the "History" "are some things which he does not understand," "opinions reiterated and scattered up and down in this ill-digested work."

If the defence of the worship of the cross calls for imputations upon the spirit of the author of the "History," he can rejoice, with the work in the reader's hands to refute them. The book is small, without anything to recommend it but the truth in love; and it is a mystery how the "Churchman" should get such mistaken ideas of it, till he reports "*this ill-digested work.*" That explains it; the "History" is hard to digest. Several falsehoods, quoted in the History, and not one alone, prove the pretended Barnabas to be an impostor. In view of the growing reverence and love for the image, the "History of the Cross" furnishes things by the lovers of the image hard to be understood and difficult of digestion. Time and patience will bring relief. Let the "Churchman" mark how the image is daily exalted, *more and more*; then carefully examine the testimony and spirit of the "History" again, and I hope that he will understand it better, and for the sake of English readers pardon its avowedly spelling the Greek letter χ , Chi, *ki*, and the Greek *Xulon Zulon*, without intending any offence to the Greeks.

H. D. W.

[The "Banner of the Church," Memphis, Tenn., Sept., 1871.]

"HISTORY OF THE CROSS."

"A neat volume of somewhat less than a hundred pages, well printed, taking to the eye, and with a show of learning, that we can fancy even now we hear glibly rehashed at morning calls, and with still more gusto dealt out from dissenting pulpits, in attacks on the beautiful symbolism by which pious hearts endeavor to make glorious the place of God's worship, and render, as Moses was directed in the construction of the tabernacle, the sanctuary different from a common house.

"The distinction the writer labors to make between the sacred monogram and the now generally adopted cross may

amuse the curious and irreverent, but has too little to do with the associations connected with this symbol to pious hearts ever to displace it. Whether the 'stauros' upon which the blessed Saviour was lifted up actually had one of the nineteen forms this astute writer parades before our curious eyes in his book, or not, is at this day of as little moment as whether He was born on the 25th day of December. The Church for hundreds of years has kept that day with every varied expression of reverence and joy, though cold-blooded cavillers have shown to their satisfaction that it could not have been the day of His birth. So, also, the symbol of the cross in its varied forms has too long pointed to the pilgrim in strange lands the house where Christ was worshipped by loyal hearts in His Church; has too long denoted in the silent Necropolis where Christian 'flesh rested in hope,' to be cast aside by such declamation, and such calling of hard names (of things) as our author deals in.

"Without positive assurance of the fact, we could never have surmised that all this, 'pagan image,' 'idol minister,' 'image of the calf and image of the cross,' 'gaudy likeness of a fell instrument of torture and death,' etc., etc., was written by a priest of the Holy Catholic Church, which in her calm wisdom, enlightened and enriched by the teachings of her Bishops, Priests and Deacons for eighteen hundred years, decided that she saw no worthy cause why upon the brow of the candidatus at the font the time-honored symbol should not be made.

"There is nothing on earth we approach with more tenderness than any man's religious belief, be it what it may. It is a part of the deep, earnest, tender love of a Catholic Christian for the Church of his Lord, to deal gently, aye even reverently, with the feelings of others, however false, in regard to their faith. The absence of this reverent tenderness for the religion of others strikingly marks the different forms of error around us. We deeply pity the man who has been able to approach this subject with the total absence of all such gentle reverence for what is sanctified by holy associations to others.—*Communicated.*"

For which I here thank my brother, and accept his sensitiveness to the "religious belief" of the image †, in proof of the timeliness and importance of the "History." Notwithstanding my deep conviction of danger to the faith of Christ crucified, from love "sanctified by holy associations" and paid on every side to the image of the wood, I did not suppose that the image had already gained such a hold on the "religious belief" and affections of our Protestant community, that one capable of understanding the "History," and unable to contradict it, would

be offended by its conclusions. Correcting "religious belief" in the image, I sought to use "all such gentle reverence for what is sanctified to others," as consists with a "conscience void of offence toward God, and toward men;" as consists with fealty to the Decalogue, with charity to my brethren, and with truth in love toward such as have been, and still are, deceived by it. "The Holy Catholic Church, which in her calm wisdom" adopted the worship of images, also adopted obedience to the Roman Pope. Errors both, they strengthen each other, and fall together at last. "The time-honored symbol" she allows to be put on the brow at the font the "Banner of the Church" takes to be the image of the wood †. The "History" shows that it is X, the Greek initial of the Shepherd's name, to whom the "little flock" and the lambs both belong. Which mark, think you, my brother, is most fitting, the initial X, for Christ, or †, for the image of the wood? "And what concord hath Christ with Belial? And what agreement hath the temple of God with idols?" 2 *Cor. vi*, 16.

[The "Banner of the Church," Oct. 7, 1871, under the head of "Communications," published as follows:]

"EDITORS BANNER—GENTLEMEN:— A communication in your columns some weeks ago speaks of the 'History of the Image of the Cross,' in terms naturally indignant toward a work which unveils a pagan corruption adopted into the Church of the living God, while yet failing of the kindness to point out any error of statement or of argument in that work. I will thank any brother to point out a single error of importance in the 'show of learning' in that 'History,' or to point out any 'beautiful symbolism' in an instrument of torture, comparable to that of the initial of the Saviour of the world, or any impropriety in calling the attention of Christians to the fact, that the image now commonly called the cross was introduced among Christians with lying wonders of the wood of the cross, in the latter half of the fourth century, when it began to supplant the monogram of Christ on the Imperial Labarum, and at length became, in a corrupt and falling age, the sign and banner of the great apostasy, as it continues to be this day. The symbol is time-honored, and so far deserves respect. So were the symbols of Baal, and of Tammuz, with others in Jerusalem. Were we in the seven-hilled city, though called of God to 'throw down the altar' of this superstition, and 'cut down the grove,' we should be compelled, with Gideon when called to overthrow Baal's altar, because we could not by day, to do it by night.

Others could do it better, I admit, but not more effectually; and I am truly sorry if the manner fails in any due respect.

"Nothing, however, can justify turning the truth of God into a lie, or turning a figure of the instrument of Christ's death into a fashionable ornament, or exalting it on the spires of His churches, or lifting it up in glory on the processional banners, or planting it in honor by the Table where His people 'show the Lord's death till He come.' With what feelings He might look on that 'time-honored symbol,' were He to manifest himself among His disciples in such communion, I leave others to judge.

"Yours, respectfully, in all truth,

"H. D. W.,

Sept. 27, 1871.

"1519 Green St., Phila.

"In reply to the above, we have the following:

"Before saying anything upon the subject of this letter, we disclaim any intention of using the words, 'show of learning' in an offensive sense, having rather intended to indicate that it was a vast expenditure of ammunition unsuited to the real question at issue. It is difficult talking to people who see things from a stand-point so different from ours. To talk to a man who has been able to write some of the passages in the 'History of the Cross,' who connects what has been adopted by pious hearts as the symbol of the price of their redemption, whether it be the 'stauros,' on which their Lord suffered or not, with all that is most revolting to such hearts, is like talking to a blind man of the beauty of a flower, or a sunset sky. (All depends on which is the blind man, he that sees beauty in the living X, for Christ, or in the lifeless †, for the stock of a tree.)

"We have not controverted the author's facts, for we did not deem them of any moment to the question whether we shall continue to use the figure of the cross as it is used by the holy, the earnest, the loving disciples of the Saviour who suffered on it. It is interesting to know that the Imperial Labarum did not bear the cross, but the monogram of Christ; but since Christians do not use the cross because Constantine pretended or thought he saw it in the heavens, and heard the 'In hoc vinces,' it is, we think, not at all germane to the question. We have never felt called upon to decide between the monogram and the cross, as symbolizing our holy faith to our eyes; but use them both with the same tender reverence as connected with what is holy to us, in the place where each seems best. The simple outline of the cross suits it for the church spire, the altar, or to wear upon the person as a reminder of the price at which our redemption was purchased.

"Upon the tombs of the early Christians in the catacombs at

Rome we find both symbols employed to indicate the faith of those who sleep beneath, and this use antedates (?) the finding of the cross by Helena, and the 'lying wonders of the wood.' Doubtless it is often used as a mere ornament without a pious thought, but do not thousands syllable without a prayerful heart-throb, the precious prayers in which pious hearts implore God's pardon and blessings? Shall we cease to utter the hallowed name in prayer because the blasphemer takes it in vain? (God commands us to pray, and forbids to bow down before any image.)

"The last sentence in this letter is a repetition of a thought in the book that struck us as so painfully and shockingly irreverent, we are sure it is not so intended, that we approach it most unwillingly. An Apostle could 'glory in the cross of Christ,' and leave the record of the feeling in an epistle which the Church, the Bride of Christ, has retained in the Canon of Holy Scriptures that are to make us wise unto salvation. (Yes, the Apostle glories in the sacrifice and self-offering on the cross, not in the senseless wood, my dear brother, nor in the image of the wood.) The idea embodied in this painful sentence would make this glorying of the Apostle an expression of heartless delight in His Lord's sufferings; while the same idea seems to have completely obscured the Eternal 'Word' in the suffering man. Kneeling before the pure white marble cross upon our altar, to take from consecrated hands that bread which was given for the life of the world, not a million such books could make us doubt that our blessed Lord regards our affectionate reverence for that 'instrument of torture,' which was also the instrument that drew us to Him, with other than the tender, compassionate approval of One who 'knows us well, and loves us better than He knows.' M. E. P."

The Lord bless all who bow with affectionate reverence before Him. They should not, however, be "kneeling before the pure white marble cross upon our altar," †, "in affectionate reverence for that image," which his covenant law forbids. The reply follows:

"*The Editors of the 'Banner of the Church,' Memphis, Tenn.*

"GENTLEMEN:—I heartily thank your correspondent, M. E. P., for his patience and forbearance toward a brother whom he regards as 'painfully though unintentionally irreverent.' The difference between us is of words and of things. The blood of the cross is one thing, the wood is another. The cross of shame and suffering is one thing, the image is another. There is a difference between our Lord Jesus Christ and an image of him, and a similar difference between 'the cross of our Lord

Jesus Christ, whereby the world is crucified unto me, and I unto the world,' and an image of it, *Gal. vi*, 14. Also, between the cross on which 'our old man is crucified with Christ,' and the image of it, *Rom. vi*, 6. Between the cross on which Jesus reconciled both Jews and Gentiles 'unto God in one body,' and the image of it, *Eph. ii*, 16. To the world the cross of Christ is foolishness, but the image is glory and wisdom. 'Hath not God made foolish the wisdom of this world?' *1 Cor. i*, 20. It pleased the Father 'through the blood of the cross' of His dear Son, 'to reconcile all things unto himself, by him, I say, whether they be things in earth, or things in heaven,' *Col. i*, 20. Be the sacramental cup an image of the blood, *where* is the image of the wood? It was not for the wood that the saints suffered persecution, *Gal. vi*, 12. The image was no offence to the circumcision; but the reproach was. The shame and disgrace of the crucified Christ filled the Jews with indignation, *Gal. v*, 11. The cross of obedience unto death is a reality to be hereafter crowned with everlasting glory, *Phil. ii*, 5. The image of it is vanity. 'The stock is a doctrine of vanities,' *Jer. x*, 8. 'The enemies of the cross of Christ, whose end is destruction, whose god is their belly, whose glory is in their shame, *Phil. iii*, 18; these are not enemies of the image. They often glory in the image, †, wearing it as a brilliant of the brightest, or of the largest and most conspicuous form. And our 'History of the Image' is presented to the churches, 'lest the cross of Christ should be (by the idol) made of none effect,' *1 Cor. i*, 17. The image is accepted by the young without suspicion of evil. At length, intertwined with our holy things in the heart's affections, it becomes an idol, revered and loved. 'Wherefore, my beloved brethren, flee from idolatry. Not that the idol is anything, or that which is sacrificed to idols is anything,' *1 Cor. x*, 14, 19; but that many offer their sacrifices of prayer and of praise 'kneeling before the pure white marble cross upon our altar,' whereby their weak conscience is defiled.

"With devout gratitude for the opportunity, if you permit, to set this matter in the true light,

"Your brother in Christ, H. D. W.,
Oct. 16, 1871. "1519 Green street, Philada."

From this I heard not. Wherefore, "Beloved, seeing ye know these things before, beware lest ye also, being led away by the error of the wicked, fall from your own steadfastness." *2 Pet. iii*, 17.

One suggests that Paul in Athens did not attack the prejudices of the people, but preached the truth in the name of their unknown God.

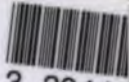
Delicate reproof! Speaking with open Book to brethren in the Church of the living God, this policy never entered my mind.











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